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*Detailed Report of a Tour in search of Sanskrit MSS. made in
Kāśmīr, Rajputana, and Central India.—By Dr. G. BÜHLER.*

PART I.—KĀSMĪR.

A.—PERSONAL NARRATIVE.

The order of Government to proceed on a tour to Kāśmīr, Rajputana, and Central India in search of Sanskrit MSS. reached me on July 18, 1875. I started from Surat on the following day, and left Bombay for Lahore on the 21st. The first information connected with my mission reached me at Ghaziābād, the station for Dīlhī. A native assistant who had gone on ahead met me there, together with my old friend Pandit Viśveśvarnāth Naval Goshāmī, of Dīlhī. The latter brought me the welcome news that a library of the Digambara Jainas, who are numerous in Eastern Rajputana and the neighbouring portions of the North-Western Provinces, would be opened to me whenever I came to Dīlhī, and that a catalogue of it was being prepared for me. Though I was unable to stop at Dīlhī, still this information was very gratifying, as the Digambaras of Northern India were one of the sects whose literature, hitherto hardly known, I intended to explore.

Lahore was reached on the 25th, and I had to make there a stay of three days in order to equip myself for the march through the hills. Through the kindness of Pandit Rādhākishn, Mahārājā Ranjit Singh's former Joshi, who throughout took a deep interest in the search for the remnants of Sanskrit literature, I was enabled to employ this period profitably for my object. Pandit Rādhākishn gave me the names of his Kāśmīrī correspondents, and such information about the libraries and scholars of the Valley as he possessed. He introduced me also to some emigrants from Kāśmīr, and to Pandits who had visited the country. With their help I was able to lay a foundation for the list of possessors of libraries, which will be given further on, and to obtain some idea of what was before me. Through Pandit Rādhākishn I obtained also the first nucleus of my collection of MSS. from Kāśmīr, copies of the *Śrīharshacharita* of Bāṇa, and of Bhartrihari's *Vākya-padīya* with a portion of Puṇyārāja's commentary.*

I left Lahore on July 29 for Gujarāt, whence I took the old Imperial route into Kāśmīr viā Bhimbher and the Pīr Panchāl. During the march there was little information on Sanskrit or Sanskrit books to be gained. I found, however, a Panjābī Pandit at Naushera; and at Rājaurī, the ancient Rājapuri, I had an interview with a genuine Kāśmīrian Brahman. This man, though unable to speak Sanskrit, showed a certain acquaintance with Kāśmīrī history, and with sacred matters which a Brahman ought to know. He knew that the ancient name of Rājaurī was Rājapuri, that it was mentioned in the *Rājataranginī*, and had formed in olden times, just as now, part of the possessions of the rulers of Kāśmīr. He was well acquainted with the Brahmanical ceremonies, which, he said, he performed for the Kāśmīrians of Rājaurī. His knowledge of the Vedas was limited. He recited the beginning of the *Ṛigveda*, and called himself a *Ṛigvedi* of the Kaṭva Śākhā. This information, which later proved to be a mixture of truth and error, led me at first to expect to find in Kāśmīr a new redaction of the *Ṛigveda*, though I suspected at once that the name must be a mistake. The Śākhā which the Bhaṭṭa meant was

* I little expected that I should not see the good old Pandit again. But he died, rather unexpectedly, in October 1875, before my return from Kāśmīr. Sanskrit learning has lost in him a true friend, and his native town a zealous worker on the field of reform and progress. He was one of the first natives who allowed Europeans to see his collection of MSS., and he first addressed the Government of India recommending that the Sanskrit MSS. preserved in native libraries should be catalogued.

that of the Kathas, a branch of the Black Yajurveda, and he probably called himself a Rġgvedī because he happened to know the beginning of the Rġgveda.

One other little remark regarding the meaning of the name of the *Tohī*, along which a considerable portion of the Bhimbher route passes, may here find a place. *Tohī* has sometimes, *e. g.* on most of our maps, been taken as a proper name. But it is merely an equivalent of the Indian *nadī*, 'river.' According to the statement of my guides, which I heard repeated over and over again, a *tohī* is a perennial mountain-stream; while those torrents that cease to flow during a part of the year are called *kissī*.^{*} Most, if not all, *Tohīs* have special names, which, however, are little used, just as the names of the Indian rivers are frequently omitted by the inhabitants of their banks for the generic appellation *nadī*. The ancient form of the word *Tohī* is *Taushī*, or *Taushā*. The former occurs in the *Rājatarangīnā*, while the *Nīlamatapurāṇa* has the form *Taushī*. In the latter work the Āpagā, Taushī, and Chandrabhāgā are named together. Probably the word is connected with the Sanskrit *tush-āra*, 'cold,' *i. e.* 'snow,' the sibilant of which has been changed to *h* in Sanskrit *tuh-ina* also, and means etymologically 'a river produced by (the melting of) snow and ice.' These facts will show how little reliance is to be placed on the identification of the *Toutapos* of the Greeks with the Rājaurī *Tohī*.†

I reached Śrīnagar on August 11. On my arrival I received from Major Henderson, the Political Resident, a memorandum on Sanskrit libraries and books, prepared by Bābū Nīlambar Mukerjī, and a very valuable catalogue of such Sanskrit works as were said to be extant in Kāsmīr. I was also enabled to enlarge my list of possessors of libraries. On the 13th I saw Divān Kirpārām, who introduced to me some of the chief Kāsmīrian Pandits. On the following day I had an interview with H. H. Mahārāja Rāṇā Vīrasimha. The Mahārāja himself is well acquainted with Sanskrit and understands it perfectly, though he does not speak it. He is also versed in the Śāstras, especially in Vedānta and Dharma, on which latter he is said to have composed a treatise. He received me very kindly, and gave orders that all Pandits whom I might wish to see should be asked to visit me, and that every assistance should be given me. He was also good enough to take me to his Mudrissa, and to allow me to examine some of the pupils in

^{*} *Kissī* appears to be a Kāsmīrī word, and the feminine of *kis*, 'small.'

† Lassen, *Ind. Alt.* I. 55, 2nd ed.

his presence. The active manner in which he took part in the examination showed that he was well acquainted with the subjects taught, and that he took a real interest in the work of education. This Mudrissa, which is the chief educational institution in Kaśmîr, contains, besides a Sanskrit college where poetry, poetics, grammar, and philosophy are studied, Persian classes and a school of industry. Mathematics also are taught, according to a Dogra translation of the *Lîlâratî*. Its head is Pandit Râmjîv, the son of Pandit Râjkâk, who combines the office of Superintendent of Education with that of a revenue officer in the Phâk, Vihi, and Trâl parganâs. I examined several classes in Sanskrit, Euclid, and algebra, and most of the boys did very fairly.

On the following day, the 15th of August, I received the first visit from a Kaśmîrian Pandit, Dayârâm, from whom I obtained at once a great deal of valuable information. Through his father, the late Pandit Sâhebrâm, who appears to have been a man deeply versed in the Śâstras and in the ancient history of his country, Pandit Dayârâm has become the possessor of much valuable information on the ancient geography of Kaśmîr. A good many of the identifications of places mentioned in the *Rājataranginî*, which I shall have to mention in the sequel, have been made with his assistance. One of his explanations may find its place here, as it stood me in good stead on an expedition which I undertook a day later. As I had just edited Bilhana's *Vikramânkacarita*, I was greatly interested in the author's statements regarding his Kaśmîrian home. I read to Pandit Dayârâm the verse (XVIII. 71) in which Bilhana says that his family lived at Khonamukha, a village close to Jayavana, which latter was one and a half *gavyûtis* from Pravarapura. The Pandit at once said that Khonamukha was now called Khunmoh, and that in the *Rājataranginî* it was called Khunamusha, though I had not informed him that General Cunningham had already made this latter identification. He also told me that in Kaśmîr a *gavyûti* was always reckoned two *kos*, and that my explanation of it as one *kos* was not correct.

The next two days were holidays, on account of the Balev festival, on which the Pandits went with the Mahârâja to the Râmbâg, a garden near the city. I used this respite to make an excursion to Khunmoh, in order to learn how far Bilhana's description agreed with the reality.

Khunmoh is situated about six or seven miles north-east of Śrînagar. The road leads first along the right bank of the Vitastâ, through Pantasuk, or Panchkut, as I heard it called, and Pandrethan. Then it leaves

the river and runs north-east through the straggling village of Zevan, between which and Khunmoh some gently rising ground, about a mile in extent, intervenes. Khunmoh itself consists of two separate hamlets of fifty or sixty houses each, situated the one above the other on the slope of the hills. The latter form an angle about two miles east from Upper Khunmoh, one side of which touches the Vitastā, near Pandrethan, while the other runs towards the river near Pāmpur without coming very close to it. From the northern side of the hills, which is called *Bhasmasār*, about three hundred feet up, issues a so-called miraculous spring, which, however, like ordinary springs, runs in favourable years only. Near it stand some fine *chenār* trees, and over its mouth is placed a stone slab which bears a long Sanskrit inscription in Śāradā characters, recording the *pratishṭhā* or consecration made in the Saptarshi year 51. A hundred feet higher up lie the *kunḍa* or tank of *Bhuvaneśvarī*, and a house for the attending priest. Still higher up and close to the top is situated the famous *tīrtha* of *Harśheśvara*. A small stream flows, at least in summer, from the angle in the hill-chain east of Khunmoh. This brook is fed also by two springs which issue from *kunḍas*, or small tanks, in the village. One of them, situated at the entrance of Lower Khunmoh, is called *Somnāg*, and the other, in Upper Khunmoh, *Dāmodarnāg*. The *Somnāg* is a foul pool in which lies a half-defaced stone resembling a Greek funeral *stélē*, and bearing the representation of a warrior on horseback. Near the *Dāmodarnāg* several such *stélēs* may be seen, and a few fragments of idols. On its north wall are two small inscriptions, recording the placing of the slab on which they are written, and illegible fragments of a third, which must have been of considerable extent. Khunmoh is inhabited by a mixed population of Musalmans and Brahmans, or "Pandits." The latter possess not the slightest remnant of Sanskrit learning. They are either traders whose 'classical language' is Persian, or *pūjārīs* who 'do' for the pilgrims visiting *Harśheśvara*. Both portions of the village possess many fine *chenār* trees. Upper Khunmoh shows remnants of an ancient temple, and a little south of Lower Khunmoh begin the famous saffron fields.

On comparing these actualities with Bilhana's description of the home of his youth, I was greatly struck with the faithfulness of his memory and the appropriateness of his description. He says (*Vikramānākacharita*, XVIII. 70-72):—

(70.) "At a distance of a *gavyūti* and a half from *Pravarapura* lies a place with high-rising monuments (*chaityas*) called *Jayavana*,

where a pool, filled with pure water and sacred to Takshaka, lord of snakes, cuts like a war-disc the head of Kali bent on the destruction of Dharma.

(71.) "Close to it is a village *Khonamukha* by name, famed for the blessing of all excellence. The *most* elephant Kali, afraid of bondage as it were, enters not its precincts covered by numerous sacrificial pillars shaped like tying-posts.

(72.) "What shall I sing of that spot, the ancient home of wonderful legends, a coquettish embellishment of the bosom of Mount Himālaya? One part bears the saffron in its native loveliness, the other the grape, pale like a cut of juicy sugarcane from Sarayū's banks."

It is easy to recognize his Jayavana in the modern Zevan. If the position and the resemblance of the names were not sufficient to prove the identity, there would be, besides, the "pool of Takshaka," which, though no longer enclosed by neat round stone walls, still preserves its old name. It lies to the south of the road close to the Mahommedan burial-ground, and just beyond the last houses of Zevan on the Khunmoh side. Near it and about the graveyard lie many sculptured stones, the last remnants of Bilhana's high-rising (*chaitya*) monuments. The distance of the western portion of Zevan from Śrinagar is also correctly given. It is certainly not more than a *gavyūti* and a half, i.e. three *kos*.

No description of Khunmoh can be happier than Bilhana's calling it 'a coquettish embellishment of the bosom of Mount Himālaya.' Nothing could express more appropriately the way in which the village clings to the slope of the hills. If Bilhana describes his native place as 'the home of wonderful legends,' he probably refers to the tales connected with the *tīrthas* of *Bhuvaneśvarī* and *Harshēśvara*. If he states that one part of Khunmoh produces saffron, he shows that eight hundred years ago the saffron fields were exactly in the same position where they are now. The first saffron flower I ever saw was shown to me close to Lower Khunmoh. By the grape-bearing part of Khunmoh the upper portion of the village is intended. Grapes grow everywhere in Kaśmīr. A philological note on the names of Khunmoh may conclude this notice of Bilhana's birthplace. The correct ancient form seems to be that given in the *Rājatarangīnī*, *Khunamusha* or *Khonamusha*. The form of the *Vikramānka-charita*, *Khonamukha*, owes its *kh* probably to the Jaina copyist, who pronounced *sh* and *kh* alike, and constantly puts the one for the other. The *o*, on

the contrary, for *u*, belongs to Bilhāṇa, who was as little able to distinguish the two sounds as any Kāśmīrian of our days. The change of the term ination *usha* to *oh* in the modern name Khunmoh finds its analogy in other Kāśmīrī words. Thus Rāmusha has become Rāmoh (*Anglo-Indicè Rāmū*).

On the 18th of August my work began in real earnest. I arranged with Pandit Dayārām and his brother Dāmodar, the second son of Pandit Sāhebrām, for copies of nearly seventy works contained in the general list of Sanskrit MSS. which I had received on my arrival. I procured further, with Pandit Dāmodar's assistance, two Śārādā copies of Kalhāṇa's *Rājatarangīṇī* for collation with the published editions, and engaged the services of a young Pandit, Chandrām Rājānaka, the son of Tikārām Pandit, to assist me in this work. From that day until September 20 I was engaged, from early morning till sunset, in collating the *Rājatarangīṇī*, in receiving Pandits who came to see me, in collecting information regarding the Kāśmīrian Brahmans, the literature, history, and geography of the Valley, and in selecting what was useful among the numerous MSS. offered for sale. The Pandits to whom I am most indebted for information, besides the two sons of Sāhebrām Pandit and Pandit Chandrām, are Pandit Dayārām Jotsī, Pandit Govind Kōl, son of Bal Kōl, and Lāl Pandit. They have furnished me with answers to very numerous questions, and showed themselves always ready to sacrifice their time in order to satisfy my curiosity. During this period I also paid a visit to Keśavrām Pandit, the possessor of the *codex archetypus* of the *Rājatarangīṇī*, whose habits and age forbid his going to visit anybody. He was good enough to show me the MS., and to allow me to collate a number of passages regarding which the other Śārādā copies did not satisfy me. Some account of the MS. will be given below. Towards the middle of September the collation of the *Rājatarangīṇī* was nearly finished. But the work and the rather feverish climate of Śrīnagar had told so much on my health that the Civil Surgeon advised me to make a little pause in my labours and to seek a change of air. I consequently resolved to take a trip to Bāramūla, and to visit the numerous interesting sites in the western part of the Valley. I obtained an order from the Darbār empowering me to make excavations wherever I thought fit, and took my assistant Chandrām with me, both in order to finish the collation of the *Rājatarangīṇī*, and to use him as an interpreter and a connecting link between myself and the Pandits of the towns we might visit. This journey, which, according to the custom of the country, was accomplished almost

entirely by boat, lasted from the evening of September 20 to the evening of September 30. I visited Shâdipur, with its so-called island of Prayâga at the confluence of the Sindhu and of the Vitastâ, a portion of the lower Sindhu, Sumbal, Mânasbal, the island of Lankâ in the Vollur lake, Sopur, Bâramûla, and Ushkar, with some of the neighbouring temples and ruins, and on my return Bahirkût, the Dvâravatî of Jayâpîda. The works of Hûgel and Vigne, as well as the papers of General Cunningham* and of the Rev. Mr. Cowie,† on the architecture of Kaśmîr, permit me to dispense with a lengthy description of the places visited, and to confine myself to such remarks as may supplement the information already published.

The first incident on my journey which deserves notice was the discovery of a *vibhîtaka* tree covered with fruit. This tree, the botanical name of which I find given as *Terminalia Bellerica*, Roxb., has considerable interest for Sanskritists, as its fruit was used in the most remote antiquity for the purpose of gambling. The tenth book of the *Rigveda* contains a *sûkta* (34) describing the feelings and career of a gambler. It repeatedly refers to the fatal *vibhîtaka* fruits, whose rolling on the table enslaves the heart of a gambler. I am not aware that they are used so in our days. But a belief survives, which apparently dates from the time when the *vibhîtaka* served the passions of the gambler. For, all over India, Kali, the evil spirit of gambling and of the present Iron Age, is supposed to reside in the tree. I had never seen a *vibhîtaka*, and should probably not have noticed those in Kaśmîr but for the extraordinary behaviour of my native assistant. On my journey from Shâdipur to Sumbal I landed on one of the islands in the Vitastâ in order to have a look at an old mosque. Chandrâm Pandit came with me, and helped me to examine some old stones among the trees which surrounded the mosque. Suddenly he darted off with an exclamation of terror, which made me think that he had at least fallen into a wasps-nest. But on my asking what the matter was, he informed me that he had had the misfortune to step into the shade of a *vibhîtaka* tree, and had thus become impure. He also reminded me of the legend about Kali's residence in it. To his great disgust I then began to examine the offending *vibhîtaka*, and to tear off some branches which were covered with fruit. The tree which I was thus enabled to identify was not above eighteen or twenty feet high ; it had

* *Jour. As. Soc. Beng.*, vol. XVII., 2, pp. 248-327.

† *Ibid.*, vol. XXV., pp. 91-123.

small heart-shaped leaves and silver-grey bark. Its fruits resembled both in size and colour those of the mountain ash; they were only a little yellower, and contained a single kernel. If this tree is really the same which the Veda mentions, it is clear that its fruit ought not to be called a nut, as is usually done in our Sanskrit dictionaries, but a berry. It seems to me that the only way in which they could have been used for gambling is by playing with them a game like 'odd or even.' That this was really the case I infer from a passage in the *Nalopākhyāna*, where Rītuparna, who instructed Nala in the *akṣhaḥṛidaya*, 'the quintessence of gambling,' is said to have been able to calculate at one glance the number of the leaves on a tree. Quickness in counting, therefore, determined the success of the gambler, and this could be of use only in games like 'odd or even.' In the evening of the same day I reached Mānasbal just in time to see the sunset on this lovely lake. *Mānasbal*, or in Sanskrit *Mānasa sarovara*, attracted the notice of the Kaśmīrians long before the Moguls built a palace on its shore. This is proved by its name, which is derived from the famous Mānasa lake in Thibet, and by the ancient Buddhist temple situated in its eastern corner, where the little stream comes tumbling down from the rocks. The temple has been fully described by Mr. Cowie.* The Kaśmīr Mānasa lake is mentioned by Bilhana in the *Vikramānka-charita*, XVIII. 55.

Neither the journey from *Mānasbal* to the Vollur lake and to the island of Lankā, nor the ruins on the latter, which Mr. Cowie has fully described, call for any detailed account. But some geographical and etymological notes may find here a place. The Sanskrit name of the Vollur (*vulgo* Woollar) lake is *Ullola*, (the lake) 'with high-going waves,' from which the Kaśmīri word has been formed by the regular change of initial *u* to *vo*, of medial *o* to *u*, and the substitution of *ra* for *la*.† The appropriateness of the name will be appreciated by those who have crossed the lake when the air is not perfectly still. Another appellation of the same sheet of water,‡ which occurs in the *Rājataranginī* and other Sanskrit works, is *Mahāpadma*. This is originally the name of the Nāga, or serpent-deity, supposed to inhabit the lake. Two

* *Loc. cit.*, p. 110.

† Compare, for instance, Kaś. *voth-un*, 'to rise, to awake,' with Sanskrit *utthā*, Hindi *ūth-nā*; *vodun*, 'an otter,' with Sanskrit *udra*, &c.; Kaś. *guru*, 'a horse,' with Sanskrit *ghoṭaka*, Hindi *ghoṭā*.

‡ Compare, e.g., *Śrīhaṇṭhacharita* III. 9. and Jonarāja's comment thereon.

legends which are connected with it testify to the age of the the name and of the superstition. One of these occurs in the *Rājataranginī*, which (IV. 591 *seqq.*) gives a long account how Mahāpadma appeared to king Jayāpīḍa in a dream, invoked his aid against a Dravidian sorcerer, and promised to show him a gold mine as reward. The king, according to Kalhana, went to the Nāga's assistance, but before interfering allowed the sorcerer to dry up the water of the lake and to bring the Nāga to light. Angry on account of this insult and the king's tardiness, Mahāpadma changed the promised gold to copper. The second legend, which is probably still older, is given in the *Nīlamata-purāṇa*.^{*} There it is asserted that the lake was originally inhabited by a wicked Nāga called Shaṅgula, 'Six-inches,' who used to steal the women of the country. The sage Nīla banished this monster to the mountain Uśiraka. The lake then became dry land and the site of a large town called *Chandrapura*. But Chandrapura was cursed by the sage Durvāsas, and devoted to destruction by water. Later, when the sage Nīla settled all the Nāgas in Kāśmīr, Mahāpadma came, after all the available sites had been occupied, and asked the Rishi for a refuge. Then Nīla gave him permission to occupy Chandrapura. At that time a king called *Viśvagaśva* ruled over it. Mahāpadma, assuming the appearance of an old Brahman, went to him and asked for a dwelling-place for himself and his family. This prayer was readily granted. Thereupon he threw off his disguise, showed himself to the king in his Nāga shape, and announced to him that, in consequence of Durvāsas' curse he was going to convert the city into a lake, and that its inhabitants must emigrate. The king obeyed, and founded, two *yojanas* (ten miles) further west, *Viśvagaśvapura*, while the Nāga fulfilled his threat. Without wishing to decide if this fable is based on a foundation of truth, and if a city really once occupied the site, or if the submerged city of the Vollur is merely a creation of fancy, I think that the legend of the *Nīlamata* proves that the Kāśmīrians placed the habitation of the Nāga Mahāpadma in the Vollur lake from very early times.

Another question which attracted my attention while passing through, and along the shores of, the Vollur lake was the exact extent of the province of Kamrāj. This district occurs frequently in the *Rājataranginī* under its Sanskrit name, *Kramarājya*, and its position is of the greatest importance for understanding many of the events

^{*} MS. No. 64, fol. 36 *seqq.*

there narrated. The published accounts are somewhat conflicting. M. Vigne states* that it includes five parganās, the country north of the Vollur lake and of the Jhelum down to Bāramūla. General Cunningham, on the other hand, says that it is the northern half of the Valley, below the junction of the Sindh river with the Behat, and the Trigonometrical Survey map marks it as the tract between Lolāb and the hills north of Bāramūla. My inquiries on the spot showed that Vigne's statement is nearly correct. My informant described it as the tract between the parganā of Khuyahām (Quiyaham on the Trig. Surv. map, ख़ुयहाम on the native map) and that of Krāhin, south of the Vitastā opposite Bāramūla. One man, however, an inhabitant of Bāramūla, specially excluded that town from Kamrāj. Pandit Sāhebrām, in the *Tārthasaṃgraha*, No. 61, sides with the former opinion, and explicitly includes Bāramūla. The parganās which belong to Kamrāj are Lolāb (लोलब, लोलम), Jainagir (जैनगिर), Uttar, Moghiora, and Hamal, *vulgo* Hummel, हम्मल, the ancient शमाल. Regarding the division of Mirāj or Merāj, which Vigne and Cunningham mention as including the tract on the south side of the Vitastā opposite Kamrāj, I could not obtain any information. The Pandits did not know the name, and I have not found it in any of the Māhātmyas.

At the point where the Vitastā leaves the Vollur lake lies the town of *Sopur*. General Cunningham† identifies it with the Śūrapura of the *Rājataranginī*. But its ancient name was *Suyyapura*, and the Pandits still spell it either that way or *Svayyapura*. It was named after the clever self-taught engineer of Avantivarman (A.D. 854-883) who regulated the course of the lower Vitastā, and originated the system of canals which has lasted to the present time. The *Rājataranginī* is very clear on this question. It says, V. 123, "He (*Suyya*) built on the banks of the Vitastā, where she leaves the *Muhāpadma* (Vollur lake), a town resembling Svarga, and called it after his own name." The present town, I may add, does not 'resemble Svarga,' and possesses nothing ancient except its name.

On the 24th I proceeded to Bāramūla, the ancient Varāhamūla, which, as the town sacred to Vishṇu, the *Ādivarāha* or 'primeval boar,' and on account of its position at the head of the western entrance to the Valley, has always possessed a great fame and importance. It is frequently mentioned in the *Rājataranginī*, and it was in the times of

* *Travels in Kāśmīr*, II. 157.

† *Anc. Geogr.* 99.

the native Kāśmīrian kings the seat of the *Dvārapati*, the guardian of the gate of the Valley. The *Varāhamāhātmya* (No. 85) gives a fanciful account of the origin of this *tīrtha* and of its sacred places. First it says Viṣṇu assumed the form of a boar to slay the Daitya Hiraṇyāksha, and raised the earth with his tusks. Next, the mountains being "burnt" by ice and snow, praised the god and sought his protection. Thereupon Viṣṇu created the Himālaya, and put all the ice on that. Then he fashioned in the flanks of that mountain, by Rudra's command, the *Varāhakshetra*, and dwelt there in his boar-shape. In the field of Varāha flows the Vitastā, originally produced from the tears of joy shed by the immortals; there dwell Śaṁkara, Nārāyaṇa, and Viśvakarma; there are the river called *Viṣṇupadī*, which flows for one month only, the Varāha hill, the Koṭitīrtha, and the Aurnāśrama.

In the *Rājataranginī** the field of Varāha is first mentioned during the reign of *Kṣhemagupta* (A.D. 950-58), who built there two *maṭhas* and died there. The town is, however, probably much older, though, for want of space, it can never have been as large a place as its now destroyed sister-town Hushkapura-Ushkar, on the south bank of the Vitastā.†

The remnants of ancient buildings and temples which are to be seen at present in Bāramūla are very insignificant. Chandrām Pandit procured a very intelligent guide for me in the person of Tōtarām Pandit, a Brahman who follows the profession of *āchārya* at *śrāddhas* and other religious ceremonies. He showed me the chief modern temple, the Koṭīsar, which is situated at the western extremity of the town, the site of the ancient temple of *Ādivarāha*, which is now occupied by a *dharmaśālā* belonging to the Sikhs, two ancient *kunḍas*, called after Chandra and Sūrya, and a subterraneous brook, the Guptagangā, which carries the water from the springs in the hill behind the town to the Vitastā. The Koṭīsar temple—apparently the modern representative of the Koṭitīrtha mentioned in the *Māhātmya*—contains several *lingas*, which, from their shape and size, I am inclined to consider as ancient. In its courtyard lie also fragments of a column and of a statue, apparently representing a dancing-girl, and one of those stōlē-shaped stones which I observed at Khunmoh. The two fragments are said to have been found on the site of the *Ādivarāha*, and belonged, no doubt,

* VI. 184 seqq.

† Compare also Cunningham, *Anc. Geogr.* 99-100.

to that temple. The stêlê was found in the river just opposite the temple. It bears some half-defaced figures and a Śārādâ inscription, of which the following words are legible :—*Om samvat 67..... etasya duhitâ subhikshukâ*, “Om! In the (Saptarshi) year 67His daughter Subhikshukâ.” I think that this stone, as well as all similar ones, must be funeral monuments. In Gujarât similar very rough monuments are to be found near every village where a Thākur exists or existed. They are called *pāliās*, and record the deaths of warriors or *satīs*. The scantiness of the temple ruins at Bâramûla is easily explained by the fact that the two chief mosques of the town have been built chiefly with the stones taken from them.

From Bâramûla I made excursions to Fatigarh, Ushkar, and to a *tīrtha* in the hills behind the town, where *kuṇḍas* sacred to Hanuman, Râma, and Sîtâ are to be seen. The temple of Fatigarh has been described by Mr. Cowie.* *Ushkar*, which is situated nearly opposite Bâramûla, on the southern bank of the Vitastâ, about half a mile from the new travellers'-bungalow, has been identified by General Cunningham with the town of the Scythian king Hushka, mentioned in the *Rājataranginî*, I. 168 and elsewhere. I can only agree with this identification, and add that the Śrīnagar Pandits, as well as the Bâramûla Pandit Totarâm, were aware of its ancient name. They also asserted that Varâhamûla and Hushkapura had formed one town only, and that the Buddhists had been settled in Hushkapura. Among the latter they named Jinendrabuddhi, the commentator of the *Kāśikā vṛitti*.

On the 27th I left Bâramûla on my way back to Śrīnagar. A flood in the river made it advisable to pass out of the Vollur lake by the Shâdipur canal, as the strong current in the Vitastâ would have caused an unreasonable amount of labour to the boatmen. This circumstance turned out to be very lucky for my search after king Jayâpîḍa's water-bound town, Dvâravatî. The *Rājataranginî* gives (IV. 500-512) an account of Jayâpîḍa's building operations, and mentions (vv. 509-10) the foundation of a city which was surrounded by water, and called after Kṛishṇa's town, Dvâravatî. Mr. Troyer, in his translation of v. 510, makes out that in Kalhana's times this city was popularly called the inner town of Jayapura. General Cunningham, in his review of the geography of Kāśmīr, hereupon suggests that the village of Andarkût, near Sumbal, the name of which means “the inner fort,” is the modern representative of Jayâpîḍa's town. My intention was to

* *Loc. cit.*, p. 113.

visit Andarkût in order to verify General Cunningham's conjecture, which, as he himself states, had been made without his having been able to visit the place. I was therefore rather annoyed to have to take the route by the canal, though my boatmen assured me that they could take me to Andarkût by this route also. After passing for six or seven miles through the dreary, low-lying ground which forms the shore of the Vollur, we came to a little lake on our left (the true right bank of the canal), which the flood in the canal appeared to have caused, and just beyond it lay a village on rising ground about thirty feet higher than the bed of the canal. This I was informed was Andarkût. This statement puzzled me a good deal, as on my way down to Bâramûla I had seen a village called Andarkût close to the Vitastâ. But on leaving the boat I at once saw that I had found the site of an ancient city. For from the bank of the canal to the village led a paved road, where among the flags numerous sculptured stones were to be seen. On ascending the plateau I was surprised to find, both in the village and at some distance from it, ruins of at least a dozen temples, and several mosques that had been built entirely of fragments of ancient temples. Through Chandrâm Pandit I made inquiries about the name of the village, and whether this had been an "old town of the Pânḍavs." The answer was that the village was called *Bahirkût*, not Andarkût as the boatmen had asserted, and that the ruined temples had originally been built by king Jepiḍ, i.e. Jayâpīḍa.

The plateau on which the village of Bahirkût and the ruins lie is about half a mile to three-quarters of a mile long, and four or five hundred yards broad. It has the shape of a crescent, the chord of which faces southwards. On the south it is bounded by the Shâdipur canal, and on the east, north, and west by the Sumbal lake, though the latter does not now reach as far as the plateau, and a strip of low ground about twenty yards broad intervenes. The lake and the canal were at the time of my visit connected. The water of the latter flowed at the eastern corner into the former, and at the western end of the lake back into the canal.

All along the eastern and northern edge of the plateau there are traces of a stone wall. The temple ruins lie chiefly close to the edges of the plateau, some on the north-east and northern sides, and quite as many along the southern edge. Enormous masses of rough blocks and of hewn stones lie in the western corner, and prove that there also a large temple was situated. Other parts of the plateau show also

traces of street pavements, of wells or small tanks, and heaps of smaller unhewn stones which appear to have belonged to dwelling-houses. On the north side there is a ruined causeway which leads through the lake to *Andarkūt*. It is now composed of large loose stones and boulders, between which the water runs. Probably it was originally bridged. I spent the whole of the afternoon of the 28th and the morning of the 29th in looking over the ruins for inscriptions. The search was, unfortunately, fruitless, and two attempts at excavations were attended with scanty results. The first attempt I made with a small temple close to the north-east boundary of the plateau. I had the whole *cella* cleared out, but found nothing but the chunam pavement. The second attempt was made near the large heap of stones in the western corner of the plateau, where the top of a sculptured stone was visible. This stone, which at first looked like a slab, turned out when laid free to be a large block five feet long, of the same height, and four feet broad. The figures on the upper side represent a male and two females,—probably Vishṇu and his two wives, Śrī and Sarasvatī. Their faces have been carefully destroyed. There is also, on the left side, a figure of a four-armed Vishṇu, bearing the *gadā* or club. The other four sides of the stone are blank. From the position of the sculptured sides I conclude that it occupied one of the corners of the temple. The character of the sculptures makes it certain that the temple to which it belonged was dedicated to Vishṇu. This point is of some importance, as it might be expected that a town specially dedicated to Vishṇu should contain Vaishṇava temples.

To conclude this account of Jayāpīḍa's Dvāravatī, a translation of the passage of the *Rājatarangīnī* (IV. 505-10) which refers to it and to Jayapura may here find its place:—

(505.) "The king (Jayāpīḍa) having rewarded his ambassador with money, and having filled a deep lake with the assistance of the Rākshasas, built a fort called *Jayapura*, which (in beauty) resembled Svarga.

(506.) "That virtuous (prince) set up three images of Buddha, founded a monastery of large size, and built in the town a (temple of) Jayādevī.

(507.) "In his town (Jayapura), four-armed Keśava, who reclines on the serpent Śeṣha, forsooth, is present, abandoning his place in Vishṇu's world.

(508.) "Some relate that after having made the Rākshasas execute some other work he caused to be covered the water (of the lake) by mere workmen.

(509.) "For being ordered in a dream by the foe of Kamsa, "Make me in the water a *Dvāravatī*," he executed a work of that description.

(510.) "For in this way the people now even call the *site of Dvāravatī* the exterior fort (*bāhyaṃ koṭṭam*), and *Jayapura* the interior (*abhyantaram*)."

Everybody who compares Kalhaṇa's words with the above account will see at once that Bahirkūṭ is the modern representative of Kalhaṇa's Sanskrit form *bāhya koṭṭa*, and consequently of *Dvāravatī*, while Andarkūṭ is his *abhyantara koṭṭa* or *Jayapura* proper.

From Bahirkūṭ I returned to Śrīnagar on September 30. The next twenty days were spent in the preparation of notes on the first books of the *Rājataranginī*,—the collation had been completed during my trip to Bāramūla,—in conferences with the Pandits and with persons who brought books for sale, and in studying the Kāśmīrī language. I had, moreover, to arrange the books purchased, and to examine the new copies made for me. I also visited several Pandits who were ready to show me their treasures in MSS., and some of the historical sites in the neighbourhood of the city. Among the latter I may mention Jyethir, Gopkār, on the Dal lake, Hārvaṇ and Sureśvarī *īrtha*, north of the Dal; the temple on the Takht, and the ruins of Pravarasena's temples in the city. Śrīnagar shows, besides the remnants of temples which have been already described by former travellers, several names which prove its identity with Pravarapura. Up to the present day the part of the town which lies on the northern bank of the Vitastā between the first and the third bridges is called Brōrmar, and its western extremity on the same bank the Dadimar.† The Pandits identify these names with the ancient appellations Bhattāarakamaṭha‡ and Diddāmaṭha. In doing this they are probably right. For the representative of the Sanskrit *maṭha*, 'monastery,' is in Kāśmīrī *mar*, and the changes which the proper names show are in accordance with Kāśmīrī phonetics.

It is not in the least probable that the present buildings go back to the times of Diddā and earlier rulers. But they stand, no doubt, on the sites of the ancient establishments. The third name is that

* Instead of *bāhyaṃ koṭṭam* Troyer reads *bādya koṭṭam*, and the Calcutta edition *rājyam koṭṭam*. Neither reading makes sense. The Śāradā MSS. all read *bāhyam*. This is one of the many instances where the bad Dev. MSS. have obscured the sense of the original.

† The latter is marked on the Trig. Surv. map.

‡ Kalhaṇa, *Rājat.* VI. 240; Bilhaṇa, *Vikr.* XVIII. 11.

of the hill, the Hariparvat, which lies in the town, and has been mentioned by Hiwen Thsang, Bilhana, and others as one of its prominent features. The name, as at present pronounced, means 'the hill of Hari or Vishnu.' My Pandit friends suggested that its real name was Hōr-parvat, 'the hill of Hōr or Śārikā,' the goddess who was worshipped in the village near which Pravarasena found his sacrificial thread. In favour of this view it may be urged that *hōr* is the correct Kāśmīrī form for *śārikā*; and that the *Maina*, which in Sanskrit is also called *śārikā*, bears in Kāśmīr the name *hōr* to the present day. Further, the hill itself is called Śārikāparvata in the old chronicles.* Another name of the same mountain is Pradyumnapāṭha, 'the seat of Pradyumna,' which occurs in Kalhana's *Rājataranginī* VII. 1624,† and Bilhana's *Vikr.* XVIII. 15. This and the preceding identifications are given also in Pandit Sāhebrān's *Tīrthasamgraha*.

Regarding the Takht and its temples my information does not quite agree with General Cunningham's.‡ Some Pandits, certainly, ascribed the buildings to Sandhimati, who after his resurrection bore the name Āryarāja, and explained the Musalman Suleimān as a corruption of Sandhimān. But in no case have I heard the restored temple attributed to Jaloka. Other Pandits, among them Govind Kōl, the son of Bal Kōl, reject the tradition about Sandhimān-Sandhimati as altogether spurious. They believe the hill to be identical with the Gopādri mentioned by Kalhana (*Rājat.* I. 343), and ascribe the temples to king Gopāditya. As a proof for this assertion they point to the two sites called Gopkār and Jyēthir, to the north of the Takht. The former in their opinion represents the old name Gopakādri, and the latter is considered a corruption of Jyeshthēśvara, the form of Śiva to which Gopāditya's temple was dedicated. The ruins both at Gopkār and Jyēthir seemed to me to belong to the Musalman period. Nor can I see how the names which belong to localities not on the Takht, but at some distance from it, prove anything for the ancient name of the hill. It seems to me that in neither story have we to deal with a genuine tradition, but with the speculations of the learned, and that the real name of the Takht, as well as the name of the builder of its temples, have still to be discovered.

On the 20th of October the arrangements for my departure were completed. Three hundred MSS. had been packed securely in six

* Compare, e.g., Prājyabhaṭṭa's *Rājāvalī*, v. 938.

† Mr. Troyer erroneously makes it a river!

‡ *Anc. Geog.*, p. 95.

tin-lined boxes, a general list had been prepared, and the accounts with the writers and sellers of MSS. had been settled. As I had to visit Jamu, I had asked for and obtained permission to use the Mahārāja's private road over the Banihāl. The adoption of this road out of Kāśmīr afforded me an opportunity of seeing the eastern portion of the Valley, which I had not yet visited. I started on the 20th with three boats, accompanied by my assistant Chandrām Pandit, who was desirous to accompany me as far as possible. I also took with me a Kāśmīrian singer who knew some of the old songs in which I was interested, and a Mahomedan Munshi who had studied Kāśmīrī in a scholarly manner for the last ten years, and had assisted the late Dr. Elmslie in the compilation of his vocabulary. He had agreed to accompany me to Bombay, and to assist me in my Kāśmīrī studies. My halting-places were the usual ones—Pāmpur, Avantipur, Bījbrōr, Islāmābād or Anantanāga, and Vīrnāg, where the ruins of the old temples and the historical sites were duly inspected, as well as those in the neighbourhood of Islāmābād, Maṭan, and Achibal. All these places have been sufficiently described by General Cunningham and Mr. Cowie.

I have only to mention one site which has escaped them, as well as all other Kāśmīr travellers. This is the mound of Chākhḍhar or Chakradhara, about a mile west from Bījbrōr, the ancient Vijayēśvara. The mound belongs to those *kāravas* or alluvial plateaus which skirt the whole course of the Vitastā east of Śrīnagar. It is utterly destitute of vestiges of ruins. Nevertheless it once bore a town and an important fortress. The Chakradhara is met with very frequently in Kalhaṇa's work.* Mr. Troyer, as usually in the case of places, makes a bad mistake, and takes the name of the site for the well-known epithet of Viṣṇu, from which it derived its name. The Kāśmīrian Pandits, and even the boatmen, are well acquainted with the place, and know that it was once inhabited. If this were not enough, its identity with the old Chakradhara would be proved by the great number of ancient Kāśmīrian, Scythian, and Kābulī coins which are every year disinterred on the mound. I myself bought at Bījbrōr more than fifty copper coins, which all came from *Chākhḍhar*. I was also told that formerly more, and especially more valuable silver and gold coins, used to be found there.

I recommend the place to the attention of archæologists and numismatists.

I reached Vīrnāg on the 25th, and left Kāśmīr on the next day.

* e. g. *Rājat.* I. 261.

B.—THE KAŚMIRIAN BRAHMANS.

I now break off the account of my operations in order to give a short account of the Kaśmîr Brahmans and of their libraries, which has been intentionally left out above, because a collection of all the notes, gathered in various places and from various persons, finds its place here more appropriately as an introduction to the account of the MSS. purchased.

[The Brahmans or Pandits, as they are usually called, are the only natives of Kaśmîr who have preserved their ancient faith, while all the other castes have embraced Mahommedanism.] Their number, probably, does not exceed 40,000 to 50,000. Babu Nîlambar Mukarji told me that a late census of the town of Śrînagar had shown 24,000 for the city, and that the remainder of the country probably did not hold more than the same number. The capital is their chief seat. Smaller colonies are, however, found in the larger towns, *e.g.* Islāmâbâd, Anantnâg, Bîjbrôr, Vantipur, Pâmpur, Sopur, Bâramûla, as well as in many villages, such as Khunmoh, Yechgâm, etc., and at all the numerous places of pilgrimage. [Unlike the Brahmans of other parts of India, they form one single community.] While in Mahârâshṭra we have Deśasthas, Konkanasthas, Karahâṭas, and Karnâṭakas, and while Gujarât holds more than seventy distinct Brahminical tribes, all Kaśmîrian Pandits call themselves simply *Kaśmîrikas*, and consider themselves to be a branch of the *Sârasvatas*. This is so much more remarkable as originally they came from different parts of India. The *Râjatarangîṇî** mentions several immigrations of Brahmans from Gandhâra-Kabûlistân, from Kânôj, and even from the Telingana country, while from other sources we learn that Gauda† and other parts of India contributed settlers. The remembrance of this separate origin survives to the present day.) One Pandit informed me that he possessed proofs of his ancestors having come from *Gauda*, and others mentioned that the original Kaśmîrians were distinguished from the immigrants by the performance of certain ceremonies on the occasion of the Malamâsa, *i.e.* the month in which no full-moon occurs. [But in spite of this difference in origin all Pandits form one community, and are willing to eat with one another (*annavyavahâra*) and to teach one another (*vidyâyavahâra*, *vidyâsam-bandha*). The third mark of perfect equality, the connubium (*yoni-*

* *Râjat.*, I. 116, 307, 345.

† Compare, *e.g.* the case of Abhinanda the Gauda—*Ind. Ant.*, II. 102.

sambandha kanyāryavahāra) does not exist among all of them. In this respect they are divided into two halves, the aristocracy and the common herd. To the former belongs, firstly, a small number of particularly respected families,—thirty or forty according to my informants,—who have kept up, and still keep up, the study of Sanskrit, and live on Ināms, allowances from the Mahārāja, and on fees which they receive for officiating as *āchāryas*, or superintendents of ceremonies before the domestic fire, and of *śrāddhas*, or sacrifices to the *manes*, and of the Śaiva worship. The other members of the aristocracy are the officials and the great traders, who have left off the study of Sanskrit and taken to Persian. The plebs is composed of the so-called *Bāch-Bhaṭṭas*, said to number 1,200 families, who gain their livelihood as performers of the manual work at the various ceremonies and as copyists, and by the priests at the *tīrthas* or places of pilgrimage. The latter are, however, considered to rank a long way below the *Bāch-Bhaṭṭas*. When I first inquired into the relations between these several sections of the Kaśmīrian Brahmans, I was told that the Sanskrit-studying and the Persian-studying Pandits did not intermarry. Later my informants recollected cases of marriages between children of officials and of the men of the Śāstras, and they modified their statement accordingly. At the same time they denied most emphatically any connection by marriage between the *Bāch-Bhaṭṭas* and the *Tīrthavāsīs* on the one side, and themselves and the official and trading Brahmans on the other. One Pandit even went so far as to say that they would die rather than give a child to such a person. Similar divisions as regards marriage exist in many Brahminical communities in India. They are frequently divided into *Gṛihasthas*, 'householders,' i.e. Ināmdārs, officials, money-lenders, and traders, and *Bhaṭṭas* or *Bhikshukas*, persons who officiate for money as priests, reciters of the Purāṇas, etc. I may quote the *Nāgara* Brahmans, the most important section in Gujarāt, as an instance to the point for which I can vouch from personal knowledge.

The unity of the Kaśmīrian Brahmans comes out very strong in their Vedic learning and in their *āchāra*, or rules of conduct. If asked about their Veda, the usual answer is that they are *Chaturvedīs*, students of the four Vedas, and adhere to no particular *Śākhā* or redaction. Many of them are also able to recite small portions of all the four sacred works. Their *grihya* ceremonies are performed according to the *sūtra* or aphorisms at the *Chārāyaṇīya-Kāthaka* school, which are attributed to the *Rishi* Laugākshi. These alone are recognized as the true norm and the source of the *āchāra*, and no other *sūtra* on the

subject is used or even known in Kāsmîr.' This latter circumstance induces me to conjecture that the real *Śākhā* of the Kāsmîrians is the Kāthaka. For though a Brahman is entitled to study all the four Vedas, and gains great merit by doing it, and though Dvivedîs, Trivedîs, and Chaturvedîs—students of two, three, or four Vedas—were in former times numerous, and are still met with occasionally, still there is a special injunction of the Smṛiti which commands that every Brahman is to perform the *grihya*, or domestic rites, only according to the particular redaction of the Veda which is hereditary in his family, and which he has received from his teacher. The Kāsmîrian Brahmans may, therefore, in olden times, have studied all the four Saṁhitās and nevertheless be members of the Kāthaka school.) Several Pandits to whom I communicated my view approved of it.

[The *āchāra* of the Kāsmîrians agrees in most respects with that of the Indian Brahmans, but shows also some very remarkable peculiarities. The daily rites of worship, such as the *smṛdhya*, the morning and evening prayers, as well as rites for particular occasions, the *saṁskāras* or sacraments, are performed more or less scrupulously. The true Pandits carefully keep to the prescribed times and seasons, while the official and trading classes are more lax. With the latter it is not uncommon to delay the performance of the *saṁskāras*, and to get over all of them just before marriage, on which occasion the *prāyaścittas*, or penances for the delay, are likewise duly observed. Similar methods of accommodation prevail also in India proper. It is the boast of the Kāsmîrians that the *śrāddhas*, the oblations to the *manes*, are performed in their country more carefully than anywhere else, and they state that all the many varieties of these sacrifices which the Smṛitis mention are offered in their country. Both the Pandits and the Bāch-Bhaṭṭas state also that the *śrāddhas* are one of the chief sources of income for them. The Pandits and Bāch-Bhaṭṭas also carefully observe the *vratas*, fasts and other usages, enjoined for particular days. At least my acquaintances were all in a deplorable state of weakness on the *ekādaśī*, the eleventh of each lunar month.) But I am unable to say if the secular portion of the Brahman community follows the rules of the Śāstras with equal strictness. The performance of the *prāyaścittas*, or penances for breaches of the commandments of the Smṛiti, is looked after by the Government. The Mahārāja himself, who is a sincere and zealous adherent of the faith of his forefathers, sees that Brahminical offenders expiate their sins in the manner prescribed by the Śāstras. The exact nature of and amount of the penances is settled by five *Dharmādhi-*

kāris, who belong to the most respected families among the Sanskrit-learning Pandits. The office is hereditary in these families. *Rahasyaprāyaścittas*, or secret penances for offences not publicly known, which are either self-imposed or imposed by heads of families, occur also.

While these practices agree with the customs of the Indian Brahmans, and are in accordance with the precepts of the Smṛitis, there are also some peculiarities which distinguish the Kaśmīrians from their Indian brethren. The first point of difference is their dress. Contrary to the custom prevailing in India, the chief garment of the Kaśmīrian Pandits is a large woollen mantle of grey colour. In the case of poor men this is the only garment besides the *langoṭī*. Well-to-do people wear in summer cotton, in winter woollen under-clothing, resembling our shirts. It is said that the mantle is a development of, or rather refinement on, the ancient *kambala* or woollen plaid, which the Smṛitis allow, and that in former times a simple blanket with a hole to put the head through, which used to be burnt in with a hot stone, used to do duty for the mantle. Some Pandits asserted that king Harshadeva, A.D. 1089-1101, whom the *Rājataranginī* too mentions as a reformer of dress, introduced the present fashions. Another custom peculiar to the Kaśmīrians is the wearing of the *mekhaldā*, or Brahminical girdle, with which the young Brahmans are invested at the *upanayana*, their reception into the community. In India proper I have never heard of any Brahminical tribe that observes this ancient custom. The *jenvī*, or sacrificial string, has entirely usurped the place of the *mekhaldā*. In many districts it is customary to call *upanayana* the *jenvī* ceremony; and where the children, on being formally received into the Brahminical community, are still invested with the girdle of *kūśa* grass, it is laid aside immediately after the performance of the ceremony. In Kaśmīr, on the other hand, Brahmans wear both the *mekhaldā* and the *jenvī*, the former round the waist, and the latter over the left shoulder. The Kaśmīrian turban consists of white cotton cloth, and is narrow and flat, somewhat like that of the Surat Nāgar Brahmans. The shoes of the richer ones are of leather, and sometimes embroidered with silk; those of the poorer class are made of grass, just as those which all the hillmen wear. None of the Pandits whose acquaintance I made wore any earrings. But I must confess that I forgot to ask if instances of this general Indian custom were met with. I cannot conclude this notice of the dress of the Pandits without a remark on the *toilette* of the Brahmaṇīs, or Panditānīs as they are usually called. They too wear grey mantles, like the male members of the community, but

the monotony of the colour is relieved by large cuffs, which are sometimes pink and sometimes white, and not unfrequently by a sash round the waist. The head is covered by a white veil, which hangs down over the back and shoulders, but leaves the face free. The hair is divided, as in the case of all Kaśmīrian women, into numerous small braids; the most remarkable ornaments are enormous pendants hanging down below the ears, attached not to the ear, but to a string which passes over the head. The women of the poorer class, the only ones who are visible to strangers, go barefoot.

Another peculiarity in the *dchāra* of the Pandits is the universal consumption of meat. All eat mutton, goat's flesh, and fish. But they obey the usual restrictions of the Śāstras as to beef, pork, and the meat of other forbidden animals. They usually declare that the custom of eating meat is based on a *deśaguna*, 'a virtue of the country,' and that they leave it off as soon as they descend into the plains. They also fully acknowledge the duty of *ahiṃsā*, of preserving life, and themselves are by no means willing to kill anything. If told that their acts are not consistent with their professions, they answer that their abstaining from meat would not prevent the slaughter of animals, as the Mahommedans of the country would still require meat. There can be little doubt that the practice of eating meat has come down to the Kaśmīrians from the most ancient times. It prevails to a much greater extent in Northern and Central India than is generally known. In the Panjāb, the N. W. Provinces, Rajputana, and in parts of Bengal all Śaiva Brahmans eat meat, and frequently drink spirituous liquor, while the Vaishnavas are strict abstainers. My Kaśmīrian acquaintances most solemnly denied that they took wine or other liquor. But I have my doubts on the subject. At all events the *Nīlamatapūrāṇa*, which prescribes the drinking of new wine on the day when the first snow falls, and the Śaiva *Āgamas*, which frequently mention the *surā-pāna*, show that formerly the custom did exist. A natural consequence of the practice of eating meat is that at the *vārshika śrāddha*, the anniversary funeral sacrifice, the *pinḍas* offered consist of meat.

As regards their *bhakti*, or worship, nearly all Kaśmīrians are Śaivas. A few families only are Śāktas and adherents of the left-hand or 'evil path, *vāmāpanthīs*. There are also a small number of Vaishnavas, descendants, I was told, of people who were converted in the Panjāb. In ancient times, too, the prevalent faith in Kaśmīr was Śaivism, but Bauddhas and Bhāgavata-Vaishnavas too flourished.

Kaśmīrian Śaivism did not, and does not, content itself simply with

the worship of Śiva emblems, as is the case among the Smārta Brahmins in Mahārāshṭra and Gujarāt. It is a real separate religion, with peculiar ceremonies and sacrifices and transcendental doctrines. There exists, for those who are willing to enter it, a regular order for which a special initiation, both by a *mantra* and a *dikshā* consisting of complicated ceremonies, is required. The *mantra* is frequently given first, and the *dikshā* years afterwards. The rites to be performed at the latter are very numerous, and are described in the *Kalādikshās*, of the Government collection. They are Tantric imitations of the Vedic rites. The *gurus* are those Sanskrit-speaking Pandits who have been initiated. Śaivas appear to modify their Vedic daily and occasional rites by adding new Tantric ones, for which the *Kriyākāṇḍa* or *Somasambhu* is the guiding authority. My acquaintances were either unable or unwilling to tell me the purpose of their Śaiva mysteries. They said that they did not consider them to be a special road to heaven or to final liberation, nor particularly to add to their sanctity. But they thought that it was better to be initiated, as it had been the custom of the country from time immemorial.

In former times both the Kāśmīrian Śāktas and the Śaivas were famous for their proficiency in the black art. The *Rājataranginī* mentions this point more than once, and states that several kings, e. g. *Chandrāpīḍa*, were killed by means of sorcery (*abhichāra*). Now it is said that only few *Ābhichārikas* exist, and that these carefully hide their art, as the Mahārāja is much opposed to them and punishes them. From a story told to me it would seem that some of the rites which the Kāśmīrian sorcerers used to practise closely resemble those formerly known in Europe. A Pandit stated that he had once found amongst some old lumber a small wooden statue, through the neck of which a pin had been driven. On showing it to the elders of his family and inquiring about its purpose, he had been informed that it had been made by a sorcerer, and was the representation of some enemy, who had been killed with its aid. The pin driven into the neck under the recitation of the proper *mantras* had caused headaches, and a speedy death by apoplexy. I suppose nobody will read this story without being reminded of the *Leech of Folkestone* in the Ingoldsby Legends, where the sorcerer and the wicked wife try to destroy Thomas Marsh by exactly the same means. It may be that witchcraft is now not much practised in Kāśmīr, but the belief in its efficacy, in *yoginīs* who celebrate their foul rites on the desert mountain sides, and in *Bhūts*, is perhaps stronger and more universal

in Kaśmīr than in India proper. The Kaśmīrian Pandits gave me the impression that they were a *gens religiosissima*.

Sanskrit learning is in Kaśmīr not as flourishing as during the times of the native kings, when, as Bilhana boasts, the women even spoke both Sanskrit and Prakrit. But still there are some remnants of the former glories, which have survived the long period of Mahomedan oppression. I have already mentioned that the Sanskrit classes of the Mahārāja's Mudriśa, in which poetry, poetics, grammar, and philosophy are taught, are in very fair condition. Among the older men I met about a score who could talk Sanskrit fluently, if not grammatically, and who all were able to compose a few ślokas, which they presented at the first meeting. I cannot say that the quality of the Sanskrit spoken or written was in general good. The niceties of Sanskrit grammar, such as the distinctions between the Parasmaipadī and Ātmanepadī verbs, between the *set* and *ani* roots, seldom received due attention. A great confusion between the masculine and neuter genders was also observable. Mistakes of the latter kind are owing to the influence of the Kaśmīrī language, which, like Sindhī, has only one form for the masculine and neuter. The influence of the country dialect has affected the pronunciation also in a very high degree, so much so that during the first days I found great difficulty in making out what my visitors said. On the first day when examining the Mudriśa, I found it even impossible to follow the recitation of the Kāvya without a book in my hand. After a few weeks' practice the ear became more accustomed to the strange sounds. The chief peculiarities of the Kaśmīrian pronunciation are—

1. Medial and initial *ā* is pronounced like English *a* in *call*, *fall*, etc.
2. Medial and initial *i* becomes *ě* or *yě*.
3. Final *i* and *ī* are pronounced like German *ü*.
4. Initial *u* always becomes *vō*, the *o* being sounded like English *o* in *God*.
5. Medial *u* is sometimes sounded like *ōū*, e.g. in *kulyā*.
6. Initial *ū* becomes mostly *vū*.
7. The vowel *ṛi* usually sounds like *rě*, but *rū* also occurs, e.g. *krěṣṇa* and *krūṣṇa*.
8. *E* is invariably pronounced like *i* or *ī*, or like *ě*.
9. *O* before nasals and liquids is pronounced *ōū*, and with difficulty distinguished from *ū*.
10. Instead of the aspirates, the corresponding unaspirated letters are usually pronounced.

11. The group *ksha* becomes invariably *khye*, e.g. *kshamyátam*, *kyemyátám*.
12. *Sha* is never used ; its usual substitute *śa* is sometimes interchanged with *sa*.
13. *Visarga* is sounded very soft, so as to be almost inaudible.

If to these peculiarities the common Indian threefold pronunciation of *a* as *a*, *ū*, and *ō*, as well as the indistinctness of all vowels in *thesi*, are added, it may be easily imagined how difficult it is for a stranger to understand a Kāśmīrian, especially when the speaker becomes excited and, in consequence, careless in his pronunciation.

I considered myself very fortunate that my ear accustomed itself to the new sounds in the course of a fortnight. Babu Nilambar Mukarjī, who is an excellent Sanskrit scholar, and, for a Bengali, pronounces Sanskrit with remarkable purity, told me that he, though a resident in Kāśmīr for many years, was frequently unable to make out what the Pandits said. The Pandits themselves seemed to have no difficulty in understanding me or the Babu, and they freely acknowledged that their Sanskrit pronunciation was bad, and corrupted by their vernacular. A knowledge of these Kāśmīrian peculiarities is of the greatest importance for students who use MSS. from Kāśmīr, as they explain a great number of mistakes. Thus *o* occurs frequently for *u*, *e* for *i*, *da* for *dha*, *ba* for *bha*, *ga* for *gha*, and *kkhya* or *khya* for *ksha*. These peculiarities must also be kept in mind in reading Kāśmīrian transcriptions of foreign names. Thus *Mera*, which so frequently occurs in the *Rājataranginī*s of Jonarāja and Śrīvara, must always be pronounced *Mīra*, as its identity with the Persian *Mīr* requires.

As regards the present state of literary activity, I can say that I saw one really distinguished Pandit, who would be able to hold up his head anywhere,—Dāmodar, the son of Sāhebrām, the chief teacher in the Mahārāja's Mudriśsa. He possesses all the characteristics of a true Kāśmīrian scholar, great quickness and sharpness, a considerable fund of good-natured humour, and an inexhaustible flow of eloquence, combined with a thorough knowledge of Sanskrit poetry and poetics, and a very respectable knowledge of grammar, of Nyāya and of Śaiva philosophy. He explained to me several verses from Sanskrit poets which had baffled not only myself, but also some of the best Pandits of India. His own poetical compositions,—a continuation of the *Rājataranginī*, and a letter-writer entitled *Praudhalekhāh*, which he was good enough to read and to explain to me for hours,—certainly surpass Śrīharsha and Bāṇa, and can be only compared to Subandhu's *Vāsavadattā*.

Pandit Dâmodar was, however, not the only man of a scholarly turn of mind. I have already mentioned his brother Dayârâm as an authority on the ancient geography and history of the country. The same subject occupied Pandit Govind Kôl, the son of Bal Kôl, who showed me portions of a Hindî translation of *Rājataranginī*, which contained many new explanations of difficult passages. Thus he had succeeded in finding the true meaning of the obscure, and in our editions corrupt, verse III. 10 :—

Deśyaikadeśāllorndmnaḥ prāptastasyāḥ piturguruḥ |
Stunpā tadbhāṣayā prokto loḥstunpā stūpakāryakṛit ||.*

(10.) “ From a foreign country called *Loḥ*, i.e. *Leh*, arrived the spiritual guide of the father of that (queen of Meghavâhana) who was called in the language of that (country) *Stun-pā*, and who built the *stūpa* (called that of) *Loḥ-stunpā*.”

In this case Pandit Govind Kôl had very shrewdly guessed the identity of *Loḥ* and *Leh*, and had found by inquiries among his friends who were serving in *Leh* that *stunpā* was actually a Thibetan word. His proceeding showed that he was possessed of a truly scientific spirit of inquiry. Pandit Dâmodar Jotsi, too, whose name I have already mentioned, appeared to possess a respectable knowledge of his Śâstra, astronomy and astrology, and to be a man who was not contented with having learned his books, but desired to further improve himself, and especially to gain some knowledge of European astronomy. A great many Pandits give private instruction to small classes of pupils in Sanskrit grammar, in the Purāṇas, Kāvya, Alankāra, and Śaiva philosophy. Teaching, *adhyāpana*, is one of the six kinds of occupation lawful for a Brahman, and all over India the learned Brahmans practise it. Of course no fixed fees are taken for the instruction given, but presents are accepted and customary. The largest number of pupils I saw at Pandit Keśavrām's house, where about a dozen were present.

All the Sanskrit-speaking Pandits, as well as some of the traders and officials, possess larger or smaller libraries. The twenty-two Pandits whose names are given below were stated to be the possessors of the most considerable collections :—

P. Dayârâm, residence Abâkadal, Śrīnagar.

P. Keśavrām

Ibid.

* *Lostonpā*, Śāraḍa MSS., with the usual interchange of *o* and *u*, and omission of the *visarga*, which in Sanskrit words is optional before *st* and *sth*.

P. Sûrajakâk, residence Abâkadal, Śrīnagar.	
P. Bidasâheb	Ibid.
P. Râmakolsâheb	Ibid.
P. Matâbjû	Ibid.
P. Sahejkol	Ibid.
P. Râjkâk	Ibid.
P. Kaval Râmadân	Ibid.
P. Chandrâm	Ibid.
P. Mahânandjiv	Ibid.
P. Lâlpandit	Kanikadal.
P. Kaval Râyadân	Mlâsâhebkâ mandir.
P. Gopâl Kuklu	Bân mahal.
P. Prakâschand	Gaṇesaghât.
P. Janârdan	Ibid.
P. Prakâsmekh	O.
P. Mukunda Jotsî	O.
P. Harirâm Jotsi	O.
P. Dayârâm Jotsî	Suthupar.
P. Tutârâm Jotsî	Reṇavâḍî.
P. Balakâk	Saphâkadal.

I have seen half-a-dozen of these libraries, and received lists of most of the remaining ones. They seemed to contain no works of importance besides those enumerated among the purchases in the Appendix. But I do not feel certain that the lists furnished to me are complete. It is a very common practice among Brahmans to leave out, when they are asked to show their treasures, all works which they consider particularly important, and to reveal their existence only after a prolonged acquaintance with the inquirer. It must be further kept in mind that the list of possessors of libraries given above includes the names of the best known Sanskrit scholars only. A great many books are in the hands of people entirely unacquainted with Sanskrit, and some of the best pieces in the Government collection, *e.g.* the MS. of the *Rigveda*, come from such sources. The learned Pandits are just as ignorant about the contents of such libraries as I am, and it costs them no small trouble to extract MSS. from what they facetiously call the *gartas*, or 'the sinks.' I should, therefore, not be in the least astonished if, in future, important finds of ancient books were made. A few libraries, though apparently not of large extent, exist at Sopur, Islâmâbâd-Anantnâg, and Bâramûla. Specimens from them I saw at Bâramûla and Islâmâbâd, which, however, did not tempt me to make purchases.

The contents of the libraries, the MSS., may be divided into four classes :—1, the Bhûrja MSS.; 2, the paper Śâradâ MSS.; 3, the paper Devanâgarî MSS. copied in Kaśmîr; and 4, the paper Devanâgarî MSS. imported from India proper.

The Bhûrja MSS. are written on specially prepared thin sheets of the inner bark of the Himâlayan birch (*Baetula Bhojpatr*), and invariably in Śâradâ characters. The lines run always parallel to the narrow side of the leaf, and the MSS. present therefore the appearance of European books, not of Indian MSS. which owe their form to an imitation of the Tâlapattras. The Himâlaya seems to contain an inexhaustible supply of birch-bark, which in Kaśmîr and other hill countries is used both instead of paper by the shopkeepers in the bazars, and for lining the roofs of houses in order to make them watertight. It is also exported to India, where in many places it is likewise used for wrapping up parcels, and plays an important part in the manufacture of the flexible pipe-stems used by *hukâ*-smokers. To give an idea of the quantities which are brought into Śrînagar, I may mention that on one single day I counted fourteen large barges with birch-bark on the river, and that I have never moved about without seeing some boats laden with it.* None of the boats carried, I should say, less than three or four tons' weight.

The use of birch-bark for literary purposes is attested by the earliest classical Sanskrit writers. Kâlidâsa mentions it in his dramas and epics; Suśruta, Varâhamihira (*circa* 500-550 A.D.) know it likewise.† The *Petersburg Dictionary* refers also to a passage of the *Kâthaka*, the redaction of the *Yajurved* formerly current in Kaśmîr, where the word *Bhûrja* occurs, though it is not clear if it is mentioned there too as material for writing on. The Kaśmîrian Pandits assert, and apparently with good reason, that in Kaśmîr all books were written on *bhûrjapattras* from the earliest times until after the conquest of the Valley by Akbar, about 200 to 250 years ago. Akbar introduced the manufacture of paper, and thus created an industry for which Kaśmîr is now famous in India. From that time the use of birch-bark for the purpose of

* I mention this particularly because Dr. Burnell (*South-Ind. Palæogr.*, p. 10, thinks that the bark must have been scarce. Compare also Elmslie, *Kaś. Voc.*, s. v. *bârj*.

† As is the case with nearly all old customs, the use of birch-bark for writing still survives in India, though the fact is little known. *Mantras*, which are worn as amulets, are written on pieces of Bhûrja with *ashta gandhâh*, a mixture of eight odoriferous substances, e.g. camphor, sandal, turmeric, which vary according to the deity to which the writing is dedicated. The custom prevails in Bengal, as well as in Gujarât. Birch-bark MSS. occur in Orissa, as the late Dr. Bhâu Dâj told me.

writing was discontinued, and the method of preparing it has been lost. It is at present impossible for the Kaśmīrians to produce new birch-bark MSS., and for the collector of antiquities the existing birch-bark volumes have, therefore, a considerable value. The Pandits were very anxious that I should assist them to rediscover the secret of preparing birch bark for writing. But I declined to do so, as I feared that an extensive manufacture of spurious MSS. would be the consequence. As matters now stand, there are no birch-bark MSS. much younger than two hundred years, and some are four and five hundred years old. The preparation of the ink which was used for Bhūrja MSS. is known. It was made by converting almonds into charcoal and boiling the coal thus obtained with *gomūtra (urina bovis)*.* The ink thus obtained is not affected by damp or water, and, as the birch bark likewise stands water well, it is possible to improve dirty old MSS. by washing them, or by wetting at least particularly illegible portions. I have employed this method very frequently in order to make out doubtful passages. The Pandits regularly kept the MSS. in water before selling them to me, in order to improve their appearance. I was also told of a MS. which had been fished out of the Dal, the lake near the city, into which it had probably been thrown during one of the Musalman persecutions. It must have been lying in the water for many years. I heard also of a work which, after being considered to be lost, was recovered from a MS. found by a Pandit in the ceiling of his house, to which it had been nailed in order to keep the rain out. The great enemy of birch bark is dry heat, which causes it to crack, split and peel in all directions. The same result follows if the MSS. are fingered frequently or kept carelessly, as most of the Pandits do. The usual way of preserving the MSS. is to bind them in rough country leather and to place them on shelves upright, like our books. The friction of the leather invariably destroys the first and last leaves in a very short time, and hence many Sanskrit works from Kaśmīr have neither beginning nor end. Long exposure to damp heat, such as prevails during the monsoons of Western India, is also fatal to birch-bark volumes, as it produces *fungi*, the removal of which is very troublesome. Under these circumstances it is not astonishing to find that few Bhūrja MSS. are quite perfect. If no large portions have been lost, a few letters here and there are sure to be missing as

* My authority for this recipe is P. Dayāram Jotsī, who was also particularly anxious about the rediscovery of the method of preparing the birch bark for writing.

the surface has peeled off. All Bhūrja MSS. are written in the so-called Śāradā characters, an alphabet closely connected with that of the *Guptas*. Dr. Elmslie, in his *Kāsmīrī Vocabulary*, p. 149, tells a story, which I have not heard narrated, that the alphabet was introduced into Kāsmīr by one *Śhāradah Nandan* (sic), a companion of a brother of Vikramāditya of Ujjain (Bhartṛihari ?), who is said to have emigrated to the Valley. The story, as told by Elmslie, is not worth much. But it seems to contain a dim reminiscence of the connection of Kāsmīr with Ujjain during the rule of the *Guptas* in the latter city, which is also preserved in the *Rājatarangīnī*, and of the connection of the Śāradā alphabet with that of the *Guptas*. The name *Śāradāḥ-sharāṇi* means either 'letters sacred to Śāradā,' i.e. Sarasvatī, or it may be taken as 'the letters which are Sarasvatī,' i.e. '(visible) speech.' Śāradā is considered one of the tutelary deities of the country, which is frequently named after her *Śāradādeśa* or *Śāradāmaṇḍala*. In India, too, writing in general is called *Sarasvatī* or *Sarasvatīmukha*, 'the face of the goddess of speech.' Elmslie's *Śāradānandana*, 'the son of Sarasvatī,' is nothing but a modern euhemeristic invention. The Śāradā characters now in use appear first on the coins of Avanti-varman (855-884 A.D.). The older coins of Toramāṇa and Pravarasena show pure Gupta characters. They recur also in all Kāsmīr inscriptions which have been found, the oldest among which is probably the fragment of the time of *Diddā Rāṇī* (980-1004 A.D.) preserved in the Lahore Museum.*

From these facts, as well as from the use of the pure Gupta characters on the coins of Toramāṇa and Pravarasena, it might be inferred that the Śāradā alphabet dates from the end of the 8th or the beginning of the 9th century. I am, however, not prepared to go so far. For I think that strong arguments may be brought forward to show that during the last fifteen hundred years the characters used for MSS. differed from those used in inscriptions and in coins, and that some of the former alphabets, e.g. the so-called Devanāgarī, are much older than is usually thought. I feel, therefore, not certain that the Śāradā alphabet is not one of the ancient *literary* alphabets, dating perhaps from the times of the *Guptas* or earlier. Characters very similar, though not absolutely identical with the Śāradā alphabet, are used in the hill districts of the Panjāb. They are called, as General

* The ticket attached to it states that it is in Kāsmīrī. But that is a mistake. It is in Sanskrit, and deserves to be published.

Cunningham* has already stated, *Takarī*, or, as I heard them also named, *Dogrā*.† The *Takarī* used by traders, or by other castes for business purposes, is written without vowel signs, just like the Gujarātī in the Vāṇiās' books and in a few medieval inscriptions, e.g. that on the gate of the Dharaṇīdhara temple at Dehemā, on the north-eastern border of the Raṇ of Kachh. The Śāradā characters become, if they are written hastily, very difficult to read. Written carefully they are plain enough. They make the MSS. particularly valuable for collation, because certain ligatures, e.g. *sy* and *sp*, which in Devanāgarī are very similar in appearance, become very unlike to each other in this character. A curious practice observed in Śāradā MSS. is the adoption of the two spirants, called in Sanskrit Jihvāmūliya and Upadhmaniya, (*ṃh*) and (*ṃḥ*). These two signs are hardly ever used in Devanāgarī MSS., except occasionally by the Jainas. They occur frequently enough in the inscriptions down to the 8th century of our era. But I have never seen them used as regularly as is the case in good Śāradā MSS. At present the Kāśmīrian Pandits do not pronounce the sounds which they indicate.

The Śāradā paper MSS. stand next in value to the Bhūrja MSS., whose peculiarities they mostly share. None of them are, however, older than two hundred years. A great many of them have been written by Pandits, not by professional writers, and are very correct and carefully done. They are written, in imitation of the Bhūrja MSS., on nearly square sheets of paper, and are bound like European books, sometimes in leather and sometimes in cloth. The roughness of the binding, and the absence of blank leaves at the beginning and at the end, have frequently caused the loss of those portions. A great many have also lost single letters by fraying. Sometimes, too, the Pandits cut the bound volumes in order to get portions copied more conveniently, and some of the loose leaves fall out and disappear. The sense of order is not one of the qualities cultivated by Kāśmīrian scholars.

* *Anc. Geogr.*, p. 153. I never heard the Śāradā characters called *Takarī*, which name was utterly unknown to the Kāśmīr Pandits. They held the *Dogrā* characters, which, as I learnt at Jamū and Siālkot, are the vowelless *Takarī*, in great contempt. They told me also that the Mahārāja did not now allow the use of the *Dogrā* characters without vowels in his offices, as he had found that his accountants had been unable to read their own books. Pandit Keśavram's *codex archetypus* of the *Rājatarangīnī* is not written without vowels, but in Śāradā characters.

† *Dogrā* is a corruption of *Dvāgarta*, 'belonging to Dvīgarta,' i.e. the country near Jamū.

The Devanāgarī MSS. written in Kāsmīr are all very modern. I was told that these characters had come into more general use during the last thirty years only, since the annexation of Kāsmīr to the Jamū dominions. The difficulty which the Pandits have in reading printed Devanāgarī texts shows that even now the character is little used by them. All Devanāgarī MSS. are written by professional scribes, the Bāch-Bhaṭṭas, and are, for this reason, even if they have been afterwards corrected by Pandits, less trustworthy than even Śāradā paper MSS. A good many mistakes always remain, especially such as are caused by difficult Śāradā compound letters, and the best plan for restoring corrupt passages is to try to find the Śāradā ligature which most closely resembles the corrupt Devanāgarī group.

As the Devanāgarī MSS. are mostly prepared for the market, they are also not unfrequently 'cooked,' i.e. the lacunæ and defects in the original are filled in according to the fancy of the Pandit who corrects them. This most objectionable habit prevails in Kāsmīr to a very great extent, perhaps to a greater extent than in India proper, though in India proper, too, the Pandit has little respect for the sacredness of the ancient texts. That sentiment is in Europe, too, of modern growth, and not much older than the historico-critical school of philology, which arose in the end of the last century. In no part of India have I, however, been told of the practice of restoring or 'cooking' Sanskrit books with so much simplicity as in Kāsmīr. I was asked by my friends if the new copies to be made for me were *to be made complete* or not; and one Pandit confessed to me with contrition, after I had convinced him of the badness of the system, that formerly he himself had restored a large portion of the *Vishṇudharmottara*. The passage from the *Nīlamatapurdāna* which I have printed at pp. lv.-lx. of Appendix II. gives a specimen of such a restoration. In that case the Mahārāja of Kāsmīr was the innocent cause of the forgery. He ordered Pandit Sāhebrām to prepare a trustworthy copy of the *Nīlamata* for edition. As the Pandit found that all his MSS. were defective in the beginning, and as he knew from the fragments, as well as from the *Rājataranginī*, what the lost portions did contain, he restored the whole work according to his best ability. If I had not come to Kāsmīr soon after his death, it is not improbable that the genuine text would have disappeared altogether. For the Pandits thought, until I convinced them of the contrary, Sāhebrām's copy greatly superior to all others. From these facts it will appear that complete Kāsmīr MSS. have to be used with great care, especially if they are new and the older MSS.

are mutilated. But I do not wish to proclaim *all* complete Kaśmīrian MSS. as untrustworthy, because in many cases complete copies have been procured by collating a number of MSS. mutilated in different places, or such MSS. as, having been treated with great care, remained complete. These disparaging remarks on the Kaśmīrian Devanāgarī MSS. make an explanation necessary why, though knowing their defects, I acquired such a great number as my list shows. My reasons were two. Firstly, in the beginning of my search I felt very uncertain whether I should be able to obtain many old MSS., and I took the more important works in such a form as I could get them most easily. Later I continued to buy, or cause to be prepared, Devanāgarī copies, because I thought that Indian and European scholars might wish to have copies in the better-known Devanāgarī character, as well as in the more difficult Śāradā.

C.—AN ACCOUNT OF SOME KAŚMĪRIAN MSS. PURCHASED.

In turning now to give an account of some of the MSS. contained in the collection made during my tour in Kaśmīr, of the Kaśmīr MSS. which I bought at Dīlhi, and of those forwarded to me by the Pandits after my return to Gujaraṭ through Major Henderson,* I must premise that I do not pretend to give all that is valuable in them. I have had no time to read several millions of *ślokas*, and to compare them with the versions known from Indian books. A thorough study of such a collection would take up the whole time of a student during several years, and I even doubt if any one man ever can sufficiently become master of all the various Śāstras represented in order to estimate the books at their proper value. All that I have done is to read a few of the most remarkable works, and to look into most of the rest, and to set three Pandits—Mārtanḍa Śāstri, Nārāyaṇa Śāstri, and Vāmanāchārya Jhalkīkar—to work on what struck me as interesting. They have copied most of the extracts from the MSS. which have been printed in Appendix II., they have made indexes and abstracts of other works, which I have used in the sequel, and they are also to a great extent the authors of the classified list. But I have always supervised their work, and in the footnotes to Appendix II. I have tried to separate as much as possible the shares in the work belonging to each of them.

* I take this opportunity to thank Major Henderson publicly for the infinite trouble he has taken on behalf of the collection, and I am sure all Sanskritists will feel grateful to him when they learn that many important MSS., such as birch-bark MSS. of Manu and of the Śākuntala, have reached the Government collection through his kind offices.

In the following pages my aim will be merely to show that the collection does give some results which are important for Sanskritists, and to publish what is most interesting. Appendix II. is intended to furnish the proofs for my assertions. I can only undertake the responsibility for what I actually advance, but I do not pretend that what I advance is the sum total of the results which may be obtained from the MSS.

Among the collection of Vedic works, No. 5, the Bhârja MS. of the *Rigveda*, takes the first place. Though it is only a MS. of the same redaction which is current in India proper, of the Śākalaśākhā, the peculiarities which it shows in the manner of marking the accent, and in spelling, as well as the character in which it is written, give it a considerable value. They show that it belongs to a section of Śākala Brahmins which differed in its tradition from their brethren in Hindustan. It is the representative of a new family of MSS. In the portions which I have compared with Prof. M. Müller's printed text, I have not found any readings which I should like to declare to be real *variæ lectiones*. Most of the differences appear to be either simply clerical mistakes, or to have been caused by the Kaśmîrian pronunciation, according to which, *e.g.*, *ô* is pronounced as *u*, and *e* as *i*. But, quite irrespective of the question of various readings, there are in the *Rigveda* a number of passages which the collated Indian MSS. leave doubtful, be it on account of the peculiarities of the Devanāgarī characters or for other reasons. It is for such cases that I hope the MS. will prove particularly valuable, and I am glad to see from an article published by Professor Benfey in the *Goettinger Gelehrte Anzeigen* of December 6, 1876, that it has already done some good service. Since November the MS. has been in the hands of Prof. M. Müller, who has already published a short notice of it in the *Academy*, and who, owing to his unrivalled acquaintance with the *Rigveda* and Vedic MSS., will be best able to extract from it all that is valuable.

The peculiarity of the MS. in marking the accents is that the Udātta and the Jātya Svarita alone are noted, the former by a vertical stroke \perp , the latter by a hook \smile above the accentuated syllable. A similar method is mentioned by Dr. Burnell, *So.-Ind. Palæog.*, p. 60. This proceeding is perfectly sufficient to indicate to those who are acquainted with the rules of the Prātisākhya where the secondary accents stand. Its constant peculiarities in spelling are—

1. The absence of the letters *la* and *lha*, for which the original *ḍa* and *ḍha* appear.
2. The doubling of *ya* and *va* after an *anuvāda*.

3. The change of an *anusvāra* to *anunāsika* before sibilants, *h* and *r*.
4. The omission of the euphonic *t*, to be inserted between a final *n* and an initial *s*.

The *Khilas*, or apocryphal hymns, fols. 176b-188, which, contrary to the custom observed in the Indian MSS., have been collected into one body and arranged into five *Adhyāyas*, differ very considerably from the text given in Prof. M. Müller's quarto edition. The same remark applies to the *Upanishad* from the *Āraṇyaka*, which fills the last leaves of the volume. There is, firstly, one short *adhyāya* more than in Dr. Rājendrakāl's edition of the *Āitareya Āraṇyaka*, and the various readings in the other two *adhyāyas* are very numerous. Nor do they quite agree with Sāyaṇa's readings given in his commentary. In this piece, also, the MS. retains its character as representative of a separate family. The date Bhâ(drapada) śu(ddha) ti(thi) 13 of (Saptarshi) Sāmvat 50 corresponds to the year 75 of some century of the Christian era. From the appearance of the book, and from the fact of its being a birch-bark volume, I think it certain that it is not younger than two hundred years.

After the *Rigvedasamhitā* follow next the pieces belonging to the *Chārāyaṇīya-Kāthaka śākhā* of the Black Yajurveda, Nos. 3, 10-14, and 21-22, which, as I have shown above, was, and is, the redaction of the Veda current in Kāśmīr. No. 3, the fragment of the *Kāthaka*, the only known complete MS. of which is preserved in Berlin, is a modern copy, made from a modern MS. belonging to Pandit Dāmodar Jotsī. The Pandit's MS. shows traces of accents, and is in this respect superior to the Berlin MS. The system of accentuation seems to have been the complicated one used by the Maitrāyaṇīyas and Paippalādas. I regret extremely that the Pandit either could not or would not tell me where the original of his copy is to be found.

The *Kāthakagṛīhyasūtra* is the second piece of the Aphorisms of the Kāthaka school which has turned up. The other one, which has been long known, is the *Dharmasūtra*, usually called the *Vishṇu-smṛiti*.* From the statement of the commentator of the *Gṛīhyasūtra* it appears that in his time the *Vaitānikasūtra*, i.e. the Aphorisms on the great sacrifices performed with more than one fire, did exist, and that they filled no less than thirty-nine *adhyāyas*.† The abolition of the great sacrifices in consequence of the conversion of the Kāśmīrians to Mahomedanism appears to have caused its loss. The *Kāthaka*-

* This was first pointed out to me by a Puṇa Śāstri, Mr. Dātar.

† See App. II., p. liii.

grihyasūtra does not materially differ in its contents from the numerous known treatises of this class. It contains the rules for the performance of the *samiskāras* or sacraments which remove the stains of hereditary sin from the twice-born, of some daily and occasional rites for householders, of the funeral oblations to the *manes*, and other miscellaneous prescriptions on the study of the Veda, on the duties of a *snātaka* or student who has finished his sacred studies, on certain penances called *kriicchhkras*, 'difficult (performances),' etc.

The author of these Aphorisms is, according to the Kaśmīrian tradition, *Laugākshi*, a sage whose name is frequently met with in modern compilations on sacred law. Hitherto it was impossible to connect him with any particular Vedic school. The four MSS. give, besides the text of the *Grihyasūtra*, the *mantras* and the commentary of *Devapāla*, the son of *Haripāla*. Nos. 11 and 13 agree closely with each other, and the same may be said of Nos. 12 and 14. The latter two apparently give the genuine work of *Devapāla*, while the former contain an enlarged version, interwoven with *prayogas*, or detailed descriptions of the ceremonies. I am unable to say who *Bhaṭṭa Devapāla* was, or when he lived. The Kaśmīrians maintain that he lived before the Musalman conquest.

Regarding *Laugākshi's Arśhādhyāya* (No. 3) and the *Pravarā-dhyāya* (No. 22) I have only to remark that they are not very correct, just like most similar works consisting of strings of names. The *Chārāyanāyā śikshā* has been described by Dr. Kielhorn, *Ind. Ant.*, vol. V., p. 194. The remaining Vedic MSS. from Kaśmīr hardly call for any remark. The *Upanishads* will probably be welcome to those who wish to study this branch of Vedic literature, for critical purposes. The *Atharvavedasamhitā* has been described by Prof. Von Roth, who has now its original, an unfortunately mutilated old Bhārja volume, in his hands. This latter was bought by the Mahārāja before my arrival in Kaśmīr, and presented to Sir W. Muir, who, at my request, consented to forward it to the India Office. The *Chdturāśramyadharma*, attributed to Kāṇvāyana, No. 20, appears to be a remnant of some larger work on *Dharma*. It is written in *sūtras*, and treats of the duties of the four orders. Kāṇva and Kāṇva are frequently quoted as authorities in modern compilations. The two *Richakas* are huge *prayogas* interspersed with *mantras*, the real handbooks of the Kaśmīrian Bhaṭṭas, used at present for the performance of ceremonies before the *grihya* fire.

In the next class, the *Purāṇas* and *Māhātmyas*, the *Nīlamata*, one of

the sources from which *Kaḥaṇa** drew his information, deserves some notice. The work is by no means uncommon in Kāśmīr, and at least one copy has already been brought to Europe.† The MSS. of the collection represent two redactions. The Śāradā copies Nos. 65-68 give a shorter version, and are full of lacunæ; while No. 64, a new copy, counts many more verses and is complete. The cause of this discrepancy is, as I have already stated above, that the writer of the original of No. 64, Pandit Sāhebrām, some years ago received orders from the Mahārāja to prepare the text of the *Nilamata* for edition, and thought it his duty to fill up all the lacunæ, to expand obscure passages, and to remove, as far as possible, the ungrammatical forms which the *Nilamata*, like other Purāṇas, shows in great number.‡ Sāhebrām's revised edition has no value for a critical scholar. But it deserves always careful consideration as a commentary, because Pandit Sāhebrām possessed a very intimate acquaintance with ancient Kāśmīrian history.

The *Nilamata* is supposed to have been narrated by *Vaiśampāyana*, a pupil of *Vyāsa*, to king *Janamejaya*. It opens with a question of the king, inquiring why no ruler of Kāśmīr took part in the great war between the Kurus and Pāṇḍus. The sage's answer is for the greater part lost, but from the fragments remaining, it is clear that it contained the account of the expedition of Gonanda I. to Mathurā in aid of Jurāsandha, in which he was slain, and of the attempt by his son Dāmodara to avenge his father's death when Kṛiṣṇa came to a *svayamvara* in the Gandhāra country, just as these events are told in the *Rājataranginī* I. 57-66. A few verses have been saved, which mention the *svayamvara* and the destruction of Dāmodara by Kṛiṣṇa, as well as the coronation of Dāmodara's pregnant queen and the birth of Gonanda II. They prove clearly that Pandit Sāhebrām's restoration is correct in substance, and that *Kaḥaṇa* took over some portions of his narrative almost literally from the Purāṇa. *Janamejaya*'s next question is why Kṛiṣṇa considered Kāśmīr so important as to secure for it a king by the coronation of a woman. *Vaiśampāyana* hereupon states that the country is an incarnation of *Satī* or *Umā*, and describes its various excellencies, adding that it was formerly a lake called *Satīśaras*. This statement gives an opportunity to introduce the story of the creation of Kāśmīr by *Kaśyapa*. *Vaiśampāyana*, however, does not narrate it directly, but gives a former conversation between *Gonanda* and *Bṛihadāśva* on the subject.

* *Rājat.* I. 14. † Aufrecht, *Oxf. Catal.*, p. 348b. ‡ See Appendix II., p. lv.

The account of the creation of Kāśmīr begins with the story from the *Mahābhārata* regarding the bet of *Kadrū* and *Vinatā*, the fraudulent decision of which caused the enmity between the offspring of the former, the Nāgas, and the son of the latter, Garuḍa. It further relates how Vāsuki, the king of the Nāgas, being sorely pressed by Garuḍa, obtained, through the favour of Viṣṇu, for his people a safe residence in the Satīśaras, and that he made Nīla their king. Then follows the attempt made by *Samgraha*, a Daitya, to ravish Indra's wife *Śachī*, his punishment, and the birth from his seed of the demon *Jalodbhava*, who devastated the neighbouring countries, *Dārvābhīśāra*, *Jakuṇḍara* (*Jalandhara*), *Gandhāra*, and the territories occupied by the *Śakas*, the *Kṣāśas*, the *Tunganas*, and the *Māṇḍavas*. After that the narrative turns to the main point, the destruction of *Jalodbhava* and the desiccation of the *Satīśaras*, whereby Kāśmīr was produced. While *Jalodbhava* was committing his enormities, the Purāṇa says, Kāśyapa, the father of the Nāgas, was engaged in a pilgrimage to all the *tīrthas* of the earth. His son Nīla went in search of him, and met him at *Khanakhala*. He described to him the sanctity of the *tīrthas* in the north of India, and prevailed upon him to visit them. On this journey Kāśyapa observed that the *Madra* country was entirely uninhabited, and asked Nīla for the reason. Nīla explained to him that it was *Jalodbhava*, the son of *Samgraha*, who had reduced the country to a wilderness. Hearing this, the sage promised to procure the punishment of the evil-doer. As soon as he had finished his pilgrimage, he started with Nīla for the seat of *Brahmā*, and implored his as well as *Viṣṇu's* and *Śiva's* assistance against *Jalodbhava*. The gods granted his prayer. At *Brahmā's* command the whole multitude of the gods, with their attendants, even down to the lords of the oceans and the river goddesses, started for *Naubandhana tīrtha* on the lofty peaks above the *Kom-sanāg*. On the northern hill *Brahmā* took his seat, on the southern *Viṣṇu*, and between them *Śiva* established himself. The *Daitya*, who, owing to a boon granted by Indra, was invincible in his native element, refused to come forth from the lake. Then *Viṣṇu* advised *Śiva* to drain the water off. Thereupon *Śiva* struck the mountains with his trident, and made a path for the water. *Jalodbhava*, seeing the lake become dry, caused a great darkness. *Śiva* dispelled it, taking the sun and the moon in his hands. Then *Viṣṇu* took 'another' form and attacked the demon. The battle was long and fierce. Trees and hill-tops were freely employed as weapons by either combatant. At last *Viṣṇu* severed *Jalodbhava's* head with his war-disc.

After Kāśmīr had been thus produced, Kāśyapa settled it. The gods received their places as well as the Nāgas, and the goddesses occupied it in the shape of rivers. But when the saint wished to introduce men, the Nāgas objected to their company. Angrily Kāśyapa cursed them, and ordered them to dwell with the Piśāchas. Nīla then interceded for his brothers, and obtained a mitigation of the sentence. The country was not to be made over entirely to the Piśāchas, but for six months only in the year, from Āśvayuja to Chaitra, and for the duration of four *kalpas*. "During the six months of winter," Kāśyapa said, "*Nikumbha*, the king of the Piśāchas, who dwells in an island six *yojanas* long, in the sand-ocean, will occupy Kāśmīr with fifty millions of his warriors. In Chaitra all the Piśāchas will have been slain, and men will return to cultivate the land." Kāśyapa then introduced men of the four castes from various countries, and they dwelt in it for six months in the year only. But when the four *yugas* were completed, there was an old Brahman, *Chandradeva* by name, descended from Kāśyapa, who neglected to leave the country with the other inhabitants. Him the Piśāchas caught, and played with him as children play with birds tied to a string. He recovered his freedom, but suffered much, and wandered disconsolate through the country. At last he came to the Nāga Nīla, who received him into his dwelling. There he remained for the six months of the winter season, and learnt from his host a number of rites the observance of which were to deliver the country from the Piśāchas and from excessive cold. When the month of Chaitra returned, and with it the emigrant population of Kāśmīr, *Chandradeva* communicated the ordinances which *Nīla* had revealed, to the king, *Vīryodaya* by name. *Vīryodaya* called his people together and enjoined a strict performance of Nīla's rites. Thenceforward the country became inhabitable throughout the year.

After narrating this story, the Purāṇa goes on to give the 'rites proclaimed by Nīla' in detail, Vaiśampāyana repeating for the benefit of Janamejaya the account which Brihadaśva gave to Gonanda of the instructions communicated by Nīla to Chandradeva. These 'rites proclaimed by Nīla' occupy two-thirds of the Purāṇa. A great many of them agree with the Paurāṇic ceremonies and festivals known and observed in India proper. Others are peculiar to Kāśmīr, and some very remarkable. Thus the rule that on the day of the first fall of snow new wine (*navam madyam*) is to be drunk will rather astonish the orthodox Brahmans of Mahārāshtra and Gujarāt. A very peculiar festival is also the celebration of the birthday of Buddha, as an incarnation

of Vishṇu on the 15th day of the bright half of Vaiśākha. On that day (the anniversary of the *Nirvāṇa*) Buddha's statue is to be put up and to be worshipped under the recitation of sentences employed by the *Śākyas*. The *Śākyas* (i.e. the Bauddha ascetics), too, are to be worshipped, and to be presented with cows, garments, food, and books. Most Purāṇas recognize Buddha as a form of Vishṇu, but I do not think that there is any evidence that in India proper he has been worshipped by Brahmans and their followers. If we find it in Kāśmīr, it is no doubt due to the accommodating good-nature of the Kāśmīrian Brahmans, and to the more universal prevalence of Buddhism, which in India proper, it seems to me, never was much more important than Jainism is at present. The Purāṇa concludes with some miscellaneous Māhātmyas, one of which, viz. that regarding the origin of the Mahāpadma or Vollar lake, has been given above.

From this sketch of the contents of the *Nīlamata* it will appear that it is an attempt to connect special Kāśmīrian legends with those of India proper, and especially with the *Mahābhārata*, as well as to supply a sufficient authority for the rites prevalent in Kāśmīr. It finds its counterparts in the *Nāgarakhaṇḍa* and similar works, which in India proper, however, do not put forward the pretension to be considered separate Purāṇas, but call themselves portions of the older Purāṇas. The mention of Buddha as an incarnation of Vishṇu, and of his festivals, shows that in its present form the *Nīlamata* cannot be older than the 6th or 7th century of our era.* Its great value lies therein, that it is a real mine of information regarding the sacred places of Kāśmīr and their legends, which are required in order to explain the *Rājataranginī*, and that it shows how Kalhaṇa used his sources.

Besides the copies of the *Nīlamatapūrāṇa* the only other valuable Paurāṇic MSS. are the numerous Kāśmīrian Māhātmyas. These works, too, are absolutely indispensable for a correct interpretation of the *Rājataranginī*.

As regards the MSS. of poetical works, they may be divided into two classes: first, such as give poems composed by Kāśmīrians, and secondly those which contain compositions of poets from India proper. The Kāśmīrians assert that their country was from the earliest times

* The oldest work with a fixed date in which I have found Buddha represented as an *avatāra* of Vishṇu is Kshemendra's *Daśāvatāracharita*, which belongs to the 11th century. But the legend must go back to the 6th or 7th century, as Buddhism became so insignificant during the 8th, 9th, and 10th centuries that nobody would have taken the trouble to identify its founder with a Brahminical deity.

'the abode of Sarasvatī,' and that it produced many poets. The *Rājatarangīṇī* mentions also a few of the early celebrities, e.g. Chandraka, a composer of dramas under Tunjīna (II. 16), and Menṭha, the *protégé* of Mātṛigupta (III. 260), who probably flourished during the first five hundred years of our era. But only very small fragments of their works are preserved in Śrīvara's *Subhāshitāvalī* (Nos. 203-4). This work quotes a few verses of both poets, and it is just possible that Śrīvara possessed their complete works. Now they appear to be lost. Regarding Menṭha we learn from Mankha (*Śrīkaṇṭhach.* II. 53*) that his compositions in style resembled those of Subandhu, Bāṇa, and Bhāravi, and were full of puns. I may add that Mr. Troyer is wrong in declaring that Menṭha's great work, the *Hayagrīvavadha*, was a *nūṭaka*. The phrase (*Rājat.* III. 260) *hayagrīvavadhaṁ menṭhas tadagre darśayannavam*, "When Menṭha showed the new 'Death of Hayagrīva' in his (Mātṛigupta's) presence," is ambiguous. It may mean that the poet showed the MS. only and read it. Hemachandra's *Alaṅkāraśikṣā* proves that this interpretation is the right one, as at the end of Adhyāya IV. it names the *Hayagrīvavadha* as a specimen of a *kāvya*, and declares that it was divided into *sargas* or cantos.

Most of the poems of the times of the Kārkoṭa dynasty have had the same fate as the earlier works. Not a single one of them was known to the Pandits. After long inquiries Pandit Dāmodar obtained, however, a clue to the existence of the *Bhuvandbhūdaya*, the great epic of Śankuka which described the battle between the regents Mamma and Utpala.† But his efforts to extract the MS. from the ignorant owner seem to have remained hitherto without result. Quotations from the work are preserved by Śrīvara. The oldest poet, one of whose compositions has survived, is *Ratnākara*, or with his full name *Rājānakaḥ Ratnākara Vāgīśvara*. Kalhaṇa, *Rājat.* V. 34, enumerates him among the authors who obtained fame under Avantivarman, 855-884 A.D. But from his own statement it appears that his literary activity began a little earlier. In the colophon to his great epic he calls himself *Bālabṛihaspatyanujīvin*, 'a servant of young *Bṛihaspati*,'§ and he further indicates that his patron was a king.|| According to the

* See Appendix II., page c.

† *Rājat.* IV. 704.

‡ *Rājānaka* is a title meaning 'almost a king,' which used to be given to distinguished Pandits for services rendered to the king: compare *Rājat.* VI. 261. It now occurs very frequently as a family name.

§ *Bāla* indicates that the king was a child, as stated in the *Rājat.* V. 675.

|| Appendix II., pp. cxxv.-cxxvii.

Rājataranginī IV. 675, *Bṛihaspati* is an honorific epithet of king *Chippaṭa-Jayāpīda*, who reigned from 832-844 A.D.* Hence it may be assumed that *Ratnākara* began his career under the latter ruler, but was patronized also by *Avantivarman*, the resuscitator of learning in Kāsmīr. *Ratnākara's* father's name was *Amṛitabhānu*, and he was a descendant of one *Durgadatta*, who lived in *Gangāhrada*. His descendants live in Kāsmīr at the present day. One of them, my assistant P. *Chandrām*, showed me his pedigree, which went back to *Ratnākara*.

Ratnākara's chief work which has come down to our times is the *Haraviṇaya*, an enormous epic in fifty cantos. This work celebrates the defeat of the Asura *Andhaka* by Śiva. *Andhaka* sprang from Śiva when *Pārvatī* covered his eyes with her hands, and was born blind. He was given by Śiva to the son of *Diti*, who desired a son, and was reared in his house. By means of terrible self-inflicted penances he obtained the power of seeing, a boon from *Brahmā*. He used his strength to make war on the gods, and succeeded in overcoming even *Vishṇu*, ejecting the gods from their seat and becoming king of the three worlds. Śiva slew him.

This fable would hardly have afforded sufficient material for composing about four thousand long stanzas. The poet has therefore pressed into his service the whole of the subjects which the rules of Sanskrit poetics allow to be introduced into a *Mahākāvya*, viz. the description of the seasons, of scenery, court amusements, etc.

He opens his poem after a very short *mangalācharaṇa*, with a description of Śiva's capital, *Jyotsnāvati* on Mount *Mandara*, and of its master. Next follows a description of Śiva's dance, the *Tāṇḍava*, which he is said to execute before *Pārvatī*. The third canto gives an account of the Seasons, the fourth and fifth depict Mount *Mandara*. In the sixth *sarga* the real subject of the poem is first introduced. The Seasons are represented as coming to Śiva for protection, fleeing from *Andhaka*. *Madhu* (Spring) acts as their spokesman, and after a long hymn addressed to Śiva, which gives a summary of Śaiva philosophy, he implores the god's assistance against the fearful Asura who conquered the world. The seventh *sarga* is devoted to a description of

* This date is General Cunningham's corrected date, taken from his MS. notes to a copy of his article in the *Num. Chron.* of 1848, which he has kindly presented to me. The correction is undoubtedly required, and *Ratnākara's* statement that he served *Bṛihaspati* supports General Cunningham's view. He could not have flourished under *Bṛihaspati* and under *Avantivarman* if the former had reigned from 802-814 A.D.

the effect which the news of the Asura's conquest of Svarga produced on the *Gaṇas*, who attended Śiva's darbār, and Sargas VIII.-XVI. give an account of their consultations on the course to be pursued against Andhaka. The Gaṇādhīpas *Kālamusala*, *Prabhāmaya*, *Vahnigarbha*, *Agnidānshṭra*, *Aṭṭahāsa*, *Chandēśvara*, and *Pushpahāsa* are introduced as speakers. Their speeches serve the purpose of showing off the proficiency of the poet in the *Nītiśāstra*. The result of the deliberations is that the Gaṇādhīpa *Kālamusala* is sent as ambassador to the court of Andhaka, in order to try to persuade him to give up the throne of Svarga to its legitimate owner.

The next thirteen cantos have nothing to do with the chief subject of the poem, but give descriptions of the amusements of Śiva's attendants, of the sunset and sunrise, of the rising of the moon, and of the stormy sea. They also contain an account of the origin of Śiva's form as *Ardhanārī*. The amusements of the *Gaṇas* are after the fashion of those customary in the royal harems of India. The one described first is the *pushpānuchaya*, the 'gathering of flowers,' and the last the *sambhoga* or *surata*. The author has taken great pains to show his proficiency in the *kāmaśāstra*. After this episode follows in the thirtieth *sarga* the description of *Kālamusala*'s journey from Jyotsnāvati to Svarga, and in the thirty-first the description of Svarga, Andhaka's residence. The following seven cantos give an account of *Kālamusala*'s reception, of the delivery of his message, of the rabbulistic reply of the *guru* of the Asuras, Uśanas, of *Kālamusala*'s angry retort, of further speeches by Andhaka and by the Asuras Kanakāksha and Vajrabāhu, and of *Kālamusala*'s final angry parting words.

The thirty-ninth *sarga* opens with the return of *Kālamusala* to Śiva, and the delivery of Andhaka's scornful refusal to obey Śiva's command. The remainder of the *sarga* and the next three are taken up with the manner of putting Śiva's army on a war footing, its march against the enemy, and the preparations for battle.

The battle itself occupies the remaining *sargas*, XLIII.-L. It is described as exceedingly fierce and for a long time doubtful. Chandikā, Viṣṇu, and other deities are introduced as taking part in it. The description is interrupted by a Chandīstotra sung by the Siddhas and Sādhyas in order to celebrate the valour of the goddess. This fills *Sarga* XLVII. At last the Asura, of course, succumbs.

Ratnākara was, according to his own statement, an imitator of Bāṇa, and strove to show himself proficient in what the Hindus consider the higher branches of poetic composition. *The Haravijaya* is full of those

fanciful *tours de force* in which the Pandits delight; *Samudgakas*, *Padmabandhas*, *Avalis*, *Pratilomānulomas*, and *Pratilomavilomārdhāpādas* abound. Some cantos, e. g. S. III., show *Yamakas*, in the style of the *Nalodaya*, in every half-verse or verse. The more complicated metres are used freely, and the language is anything but simple. It seems to me not likely that the *Haravijaya*, as a whole, will ever gain many friends among Europeans. But it contains, like most Sanskrit poems, many single verses and passages which possess both grace and force of expression. It is also of some interest for Śaiva mythology and philosophy.

The MSS., being new copies, are, though corrected by a Pandit, not very good, and they show several lacunæ.

The Tīkā explains, as its title *Vishamapadoddyota* indicates, only particularly difficult words and passages. Its MS. begins with I. 5, and ends in the middle of Sarga XLV. Its author is Alaka, son of Rājānaka Jayānaka.

Ratnākara, though the only Kaśmīrian poet of the 9th century represented in the collection, is not the only one whose works still survive. In this period falls also, as I have shown elsewhere, *Abhinanda*, the Gauḍa, the author of the *Rāmacharita* and of the *Kādambarikathāsāra*. He too was born in Kaśmīr, though he wrote under the protection of a prince of the Pāla dynasty in Bengal.

The tenth century, again, is a blank. Not a single poem which can be referred with certainty to this period was to be obtained. But the eleventh century is represented by a number of important works. There are, firstly, four poems by that polyhistor *Kshemendra*, surnamed *Vyāsādāsa*, 'the servant of Vyāsa.' Hitherto only three of his poetical compositions were known, the *Vṛihakathā*, or more correctly *Vṛihat-kathāmanjarī*, which was first discovered by Dr. Burnell, and afterwards by myself in Gujarāt, the *Bhāratamanjarī*, which I obtained from Bhuj,* and the *Kalāvīlāsa*, discovered by Dr. Rājendralāl Mitra. The first work was not procurable in Kaśmīr, though the Pandits had heard of it, and believed that copies might eventually be found. A Śāraḍa paper copy of the *Bhāratamanjarī* was procured with some trouble. The *Kalāvīlāsa*, a copy of which I bought in 1873-74 at Bikāner, was unknown in Kaśmīr. In addition to these three poems Kaśmīr furnished the hitherto unknown *Rāmdyaṇakathāsāra* or *Rāmdyaṇamanjarī*, the *Daśavatāracharita*, and the *Samayamātrikā*, as well as a *Vyāsāshtaka*,

* See Report on Sansk. MSS., 1874-75.

which is given at the end of No. 154. It also furnished copies of a treatise on metres, the *Suvrittatilaka*, No. 270, of a dictionary, the *Lokaparakāśa*, and a commentary on a treatise of polity by Vyāsa, the *Nītikalpataru*.

Kshemendra was not a man to hide his light under a bushel, and he has taken care to let us know a good deal about himself and his time. In the colophon to the *Samayamātrikā* he informs us that he finished that work during the reign of king Ananta, in the 25th year of the Kāśmīrian cycle, 1050 A.D. In the *Suvrittatilaka* he again states that he wrote under Ananta, and finally he says that he finished the *Daśavātāracharita* in the year 41 of the Saptarshi era, under Ananta's son, Kalaśa. Ananta ruled from Saptarshi S. 4, or 1029 A.D., to Saptarshi S. 39, or 1064 A.D. In the latter year he nominally abdicated in favour of, and performed the *abhisheka* of, his son Kalaśa. The Saptarshi year 41 corresponds to the year 1066 A.D. Consequently Kshemendra's literary activity falls in the second and third quarters of the eleventh century. The other data which he gives regarding his family and himself are that his grandfather's name was *Sindhu*, and his father's *Prakāśendra*. The latter was a great patron of Brahmans, and expended three *kotiś* or thirty millions (of what is not stated) in various benefactions, and died a fervent worshipper of Śiva. Kshemendra himself seems to have been in his youth a Śaiva, but later he was converted to the Vaishṇava-Bhāgavata creed by *Somāchārya*. He studied the *Alaṅkāraśāstra* under the famous *Abhinavaguptāchārya*. He wrote several of his compositions at the request of a Brahman called *Rāmayaśas*, and one, the *Vṛihatkāthamanjarī*, at the command of one *Devadhara*, who seems to have occupied a prominent position in the Brahminical community of Kāśmīr. His surname, *Vyāsaśāstra*, is given in all his works except in the *Kalāvīlāsa*.

His poems are of two kinds, independent didactic compositions, and narratives, abstracts of large older poems. To the first class belong the *Kalāvīlāsa*, which is intended to expose the tricks of rogues, traders, artisans, etc., and the *Samayamātrikā*, which is intended to lay open the snares of courtizans. In both these poems the plan is the same; the lesson is conveyed in a number of stories, more or less amusing. I consider these two his best compositions, which show most originality, and, here and there, poetical genius. It is a pity that the contents of the second are such as would make a translator liable to a prosecution by the Society for the Suppression of Vice. The *Bhāratamanjarī* and the *Rāmāyaṇamanjarī* are short abstracts of the two

great epic poems of India. It may have cost Kshemendra a great deal of trouble to compress the subject-matter of these enormous works into a small compass. But I cannot discover any poetical spirit in his abstracts. They read like bad versified prose. For the student of Indian literature they are, however, important, as they show the exact condition of the originals in the eleventh century, and they are worthy of a careful comparison with the published versions of the *Mahābhārata* and *Rāmāyaṇa*. In my article on the *Vṛihatkathā** I have already stated that the style of that work, too, is bad, and often obscure. But its interest for the Sanskritist is now, that Kshemendra's date has become known, much greater than formerly. It is now clear that both Kshemendra and Somadeva translated from a really existing original in the *Paiśācī bhāṣā*, the *Vṛihatkathā* of Guṇāḍhya. For, besides the distinct assertion of both poets that they did this, the existence of an extensive original work is certain, because it is now proved that Kshemendra cannot have used the *Kathāsaritsāgara*, which was written seventy years after his time, and nobody will assert that Somadeva used Kshemendra's poem. But if the fact is established that the works of the two Kāśmīrians really give the contents of Guṇāḍhya's great story, the most important results for the history of the *Panchatantra* and other collections of apologues which form part of both may be gained therefrom. Guṇāḍhya's *Vṛihatkathā* goes back to the first or second century of our era. A comparison of its version of the *Panchatantra* with those now current in India and with the so-called Semitic translations will show that the work translated for Khosru Noshirvan was not the *Panchatantra*, but a contemporaneous or later collection of moral tales.

The *Daśavatāracharita*, though somewhat different in character from the three preceding works, resembles them in so far that it is an abstract of the Paurāṇic stories regarding the ten incarnations of Viṣṇu. It does not deserve the name of an independent composition. The only portion of it which seems to me to possess some interest is the *Buddhāvatāra*. This canto gives an abridgment of the history of Śākyamuni as it is told in Buddhistic works, with tolerable accuracy. I have already above, p. 41, expressed my opinion that the identification of Śākyamuni with Viṣṇu dates from early times. But, in the present state of our knowledge of Sanskrit literature, Kshemendra is the oldest writer with a fixed date who mentions it.

* *Ind. Ant.*, vol. I., p. 302.

Besides the works above enumerated, Kshemendra wrote, as Kalhaṇa asserts, a *Rājāvali*, or history of the Kaśmīrian kings. The work exists now in Kaśmīr. But the hope that it would soon come into my hands, which I expressed in my preliminary Report, has hitherto not been fulfilled. I do not, however, yet despair of ultimately obtaining it.

The second poet of the 11th century who is represented in our collection is *Bilhana*. In my introduction to his *Vikramān-kacharita* I identified him with the *Rilhana* of the Calcutta edition mentioned *Rājataranginī* VII.-938, who is said to have left Kaśmīr in the reign of king Kalaśa, and to have become the chief Pandit of Parmādi of Kalyāṇa. My conjecture has now been proved to be right by the Śāraḍa MSS. of the *Rājataranginī*, which all, including Keśavvrām's *codex archetypus*, read बिल्हणो for रिल्हणो. The period which I fixed for his literary career, viz. the third and fourth quarters of the eleventh century, is therefore correct. His great poem, the *Vikramān-kacharita*, was not known in Kaśmīr before my visit. But when I distributed copies of my edition the Pandits soon identified quotations from it in the *Kāvyaprakāśa* and the *Bālabodhinī vṛitti* of the *Kātantra*. Hence it appears that six hundred years ago MSS. of it existed in Kaśmīr also. Of Bilhana's smaller work, the *Panchāśikā*, I obtained one copy, which settles all doubts about its authorship, and explains the origin of the anecdote connected with it. The first point is decided by the sentence in the colophon, *iti chaurisuratapan-chāśikā paṇḍitabilhanakṛita samāptā*,* and by the second of the two verses which open the poem :—

(1) "Let the Lord of *Kuntala* take all the wealth in my house ; still unscathed lies living in my heart Sarasvatī's store. Out on you, wretches ! leave off your rejoicing ; shortly shall Fortune enter my abode, seated on the shoulders of an elephant whose ears beat time to his hurried steps.

(2) "O tender maid, why directest thou thy eyes, lovely as a lotus-leaf, always to the king's palace that raises its neck on high ? *Bilhana* will not turn back though he may fall a prey to the snare of the coquettishly shooting glances of the maids of heaven."

Here we have Bilhana's name twice, and its position in the second passage is such as to remove all suspicion of its being a later addition. It seems very likely that the poet *Chaura*, to whom the *Panchā-*

* Appx. II., p. xl.

śikā is sometimes ascribed, is nothing but the product of a corrupt reading in the colophon, *chaurasuratapanchāśikā samāptā*. The anecdote regarding Bilhaṇa's intrigue with a Chaudā or Chaurā (*i. e.* Chāpotkaṭa) princess which the Gujarāt MSS. narrate, originated, probably, through a mistaken interpretation of the word *chaurī*. Instead of explaining it by *chauryeṇa*, some Pandit took it to be the feminine of the Rajput name *Chaurd* or *Chauḍā*, and invented the anecdote on the strength of this mistaken interpretation.

The two introductory verses of the Kāsmīrian MS., the genuineness of which is attested by Bilhaṇa's autobiography in the *Vikramānka-charita*, show that the *Panchāśikā* was written in Kalyāṇa, but before the poet had obtained the favour of Vikramāditya and the dignity of *Vidyāpati*. The mention of the 'lord of Kuntala,' and the indignant address to his envious rivals and enemies, prove this. As to the contents of the *Panchāśikā*, it is difficult to decide if they really refer to an intrigue of the poet, or if the situation is merely imaginary. I incline to the latter view. The Kāsmīrian text differs very much from that of the published edition. A collation with *Von Böhlen's* edition gives the following results :—

Böhlen.		Kāsmīr MS.	Böhlen.		Kāsmīr MS.
1	<i>a, b, c</i>	= 3	<i>a, b, c</i>	=	46
1	<i>d</i>	= 4	<i>d</i>	=	46
2		= 5		=	44
3	<i>a, b</i>	= 38	<i>a, b</i>	=	45
3	<i>c, d</i>	= 6	<i>c, d</i>	=	47
9		= 53		=	48
10		= 54		=	49
11		= 37		=	55
12		= 35		=	51
17		= 41		=	52
18		= 42		=	56
19		= 43		=	

Thus the Kāsmīr MS. does not even contain one-half of Böhlen's verses, and the various readings in the identical portions are extremely numerous. But among the Indian MSS. of the *Panchāśikā*, too, there is little agreement. In the case of popular poetical Sanskrit works a restoration of the original text is extremely difficult. There are, however, some arguments in favour of the trustworthiness of the Kāsmīrian text. The MS. of the *Panchāśikā* contains at the end a few single *ślokas* attributed to Bilhaṇa, and the beginning a description of the *Nāyikās*.

The next Kāśmīrian author who is represented in our collection is *Somadeva*, who composed his *Kathāsaritsāgara* in order to console king *Harshadeva's* mother for the death of her son. As *Harshadeva* was killed 1101 A.D., he must have written in the first quarter of the twelfth century. The new MSS. differ frequently in their readings from the published text. The various readings in the second *lambaka*, which I had collated with Prof. Brockhaus's edition by Nārāyaṇa Śāstrī, amount to more than 350. But in many cases the error is on the side of the Kāśmīrian MSS.

In the second and third quarters of the same century fall *Mankha*, a hitherto unknown poet, and *Kalhana*, the author of the *Rājataran-ginī*.

The former, *Mankha*, probably wrote his chief work, the *Śrīkanṭhā-charita*, between 1135 and 1145, a few years earlier than *Kalhana* began his great historical poem. The *Śrīkanṭhācharita* celebrates the destruction of the Āsura Tripura by Śiva, and contains, just like the *Haravijaya* besides the story of Tripura's defeat, many cantos describing the usual accessories allowed in *kāvya*s, viz. the seasons, the sunset, sunrise, court amusements, etc. It is composed so strictly according to the norm of the *Kāvyaśāstra*, and offers, in spite of the great eloquence and proficiency in versification shown by the author, so few new points of interest, that but for its 25th canto, which is altogether unique in Sanskrit literature, it would deserve little attention. (In the latter *sarga** *Mankha* relates how, after composing his epic, he submitted it to a number of Pandits and officials assembled at the house of his brother, *Alaṃkāra*, one of the ministers of *Jaya-sinhā* of Kāśmīr, 1129-1150 A.D. He not only gives the names of the guests, but states the *śāstra* in which each of them was proficient. The number of the persons composing *Alaṃkāra's sabhā* was thirty, viz. :—

<i>Ananda</i> , a Naiyāyika	XXV.	84
<i>Ananda</i> , the son of the poet <i>Śambhu</i> , a Vaidya ...	„	97
<i>Kalyāṇa</i> , a pupil of <i>Alakadatta</i> , a poet, resembling		
<i>Bilhana</i> in style	„	80
<i>Garga</i> , a poet	„	56
<i>Govinda</i> , a poet	„	77
<i>Janakardja</i> , a grammarian and Vaidika	„	93
<i>Jalhāna</i> , a poet, minister of Rājapurī	„	75

<i>Jinduka</i> , a Mīmāṃsaka	XXV.	72
✓ <i>Tejakaṇṭha</i> , ambassador of <i>Aparāditya</i> , king of the Koṅkaṇa	„	111
<i>Trailokya</i> , a Mīmāṃsaka	„	66
<i>Dāmodara</i> , an official	„	68
<i>Nandana</i> , a Brahmacārin	„	25
<i>Nāga</i> , a grammarian, proficient also in the <i>Alaṅ- kāraśāstra</i>	„	64
<i>Paṭu</i> , a poet	„	131
<i>Padmarāja</i> , a poet	„	86
<i>Prakaṭa</i> , a Śaiva philosopher.....	„	95
<i>Bhudda</i> , a poet	„	82
<i>Maṇḍana</i> , son of <i>Śrīgarbha</i> , a fellow-student of Man- kha's, learned in all <i>śāstras</i>	„	53
<i>Yogarāja</i> , a teacher of poetry.....	„	107
<i>Ramyadeva</i> , a Vaidika	„	33
<i>Ruyyaka</i> , Mankha's <i>guru</i>	„ 30,	135
<i>Lakshmīdeva</i> , a Vaidika	„	91
<i>Loṣṭhadeva</i> , a poet.....	„	36
<i>Vāgīśvara</i> , a poet	„	127
<i>Śrīkaṇṭha</i> , son of <i>Śrīgarbha</i>	„	54
<i>Śrīgarbha</i> , a poet	„	50
<i>Śrīgunna</i> , a Mīmāṃsaka.....	„	88
<i>Śrīvatsa</i> , a poet	„	82
<i>Shashṭha</i> , a pandit	„	70
✓ <i>Suhala</i> , ambassador of <i>Govindachandra</i> , king of Kānoḥ	„	102

This canto has a double value. It gives a faithful picture of a *saṁhā*, one of the chief modes of social intercourse among the learned in India. The description is so true that nobody who has witnessed such gatherings in modern India will fail to recognize his acquaintances in it. Besides it contains some valuable historical notes.

Firstly, it enables us to fix the time of the *Alaṅkārasarvasva*, whose author, *Ruyyaka*, can be nobody else but Mankha's *guru*, who instructed the poet in the *Kāvya* and *Alaṅkāraśāstras*.

There are, secondly, the two ambassadors, *Suhala*, sent by *Govindachandra*, the Rāṭhor of Kānoḥ, who reigned, according to his inscriptions, between 1120 and 1144 A.D.,* and *Tejakaṇṭha*, sent by *Aparāditya*, the

lord of the Koṅkaṇa, whose inscriptions are dated 1185 and 1186 A.D.* The mention of the latter, which shows that a political connection existed between Aparāditya during the period 1135-1145 and Kaśmîr, is of great interest. For it proves that the reign of Aparāditya must have been of long duration, and reduces the gap in the history of the Śīlāhāras after Śrī Māmvāni's (or, as I prefer to read, Śrīmān Vāṇi's) inscription dated Śaka 982, A.D. 1060, very considerably. It also explains how the commentary of *Aparāditya* on the *Yājñavalkyasmṛiti* came to Kaśmîr, and why it is now almost the only law-book used by the Pandits.

Thirdly, the incidental mention of *Rājasekhara* (v. 74) and of *Bilhana* (v. 80) as poets of established reputation is a valuable contribution to the history of Sanskrit literature.

Another portion of the *Śrīkaṇṭhacharita* which possesses historical interest is canto III. 31-78,* where *Mankha* gives his pedigree, and the circumstances which led to the composition of his poem. According to v. 31 his grandfather's name was *Manoratha*, and his father was called *Viśvavarta*, v. 35 (*Viśvāvarta* in the colophon, Sarga XXV.). *Viśvavarta* had four sons, *Śringāra* (v. 45), *Bhanga* (v. 53), *Alaṇikāra* (v. 56), familiarly called *Lankaka*, (XXV. 37 seqq.), and *Mankha*, or *Mankhaka*. The eldest and the two youngest were not only Pandits, but also employed as officials. *Śringāra* assisted *Sussala* in the war against *Harshadeva*, whom he is said to have defeated (v. 47), and received the office of *Brihattantrapati*. *Alaṇikāra*, who was a great grammarian and student of the *Mahābhāṣya*, held the office of Divān (*saṁdhivigraha*) during *Sussala*'s reign (v. 62), and also under *Jayasimha* (XXV. 43, 61). He appears to be the *Alaṇikāra* mentioned so frequently in the eighth canto of the *Rājataranginī* in connection with Bhoja's rebellion against *Jayasimha*.

Mankha, too, held office under *Jayasimha* (v. 65), but it is not quite clear what his designation was. Possibly he was governor of some parganā.

As regards *Kalhana*'s great Kāvya, the *Rājataranginī*, which, after all, will probably remain the only Kaśmīrian work interesting a larger circle of readers, the Śāraḍa MS. in the Government collection, together with my collation of Gaṇakāk's MS., Sāhebrām's explanatory treatises and abstracts, the MSS. of the *Nīlamatapurāṇa* and other

* *Jour. Bo. Br. R. As. Soc.* XII., Art. IX., and an unpublished stone in the Society's Museum.

† Appx. II., c.-civ.

works, will enable us to restore the text and to explain its meaning with greater accuracy than has hitherto been done. The contents of the first six cantos of the *Rājataranginī* were first made known by Professor H. H. Wilson in 1825, in the XVth volume of the *Asiatic Researches*. Next, the text was published in Calcutta, 1835 A.D., by the Pandits of the Asiatic Society. Some years later Mr. A. Troyer began a critical edition of the text, and in 1840 issued the first six cantos together with a translation of the whole eight cantos, which was completed in 1852. Further, Professor Lassen gave, in his great encyclopædia of Indian antiquities, the *Indische Alterthümer*, a complete analysis of the work; and last, not least, General Cunningham treated its chronology in an admirable article in the *Numismatic Chronicle* of 1848. It may seem scarcely credible that a book which has engaged the attention of so many Sanskritists, and of some of the first rank, is, after all the labour expended, not in a satisfactory condition, and that its explanation leaves a great deal to desire. Still this is the case, and if it is taken into consideration how bad the materials were on which the European and Indian scholars have worked, it is not wonderful that a great deal remains to be done. When Professor Wilson wrote he possessed three bad and incomplete Devanāgarī MSS., which were so inaccurate "that a close translation of them, if desirable, would have been impracticable."* The Calcutta edition was made, as Mr. Troyer† states, according to a Devanāgarī transcript sent by Mr. Moorcroft from Kāsmīr, and Prof. Wilson's MSS. Mr. Troyer's own edition, finally, was prepared from the same materials and two Devanāgarī copies which Mr. Colebrooke had presented to the library of the India House.‡ For the last two books he also used a Devanāgarī transcript procured by Major Broom.§ Professor Lassen had nothing to work upon but the printed texts.

Both editions are therefore prepared from Devanāgarī copies, made either in India or in Kāsmīr. Not one of the scholars who have written on the book ever saw a MS. in Śāradā characters, in which Kalhaṇa's original copy and all MSS. in Kāsmīr were written. Besides, for cantos VII. and VIII., which are wanting in the MSS. acquired by Mr. Colebrooke and Professor Wilson, the Calcutta Pandits had a

* *As. Res.* XV. p. 5.

† *Rājat.*, vol. I., p. iv.

‡ *Ibid.*, pp. v., vii., and viii.

§ *Ibid.*, vol. III., p. iii.

single MS., Mr. Moorcroft's transcript. After what I have said above on Kaśmīrian Devanāgarī MSS. and the difficulty Kaśmīrian Pandits have in reading Devanāgarī, it is not wonderful that the published text, especially of the last two cantos, should contain many corrupt passages. I must say that I think it wonderful that the changes required are not more numerous. In the first two cantos there are, if obvious misprints and the faulty forms *Gonarda* for *Gonanda*, *Kāśmirāḥ* for *Kaśmīrāḥ*, are not taken into account, only between forty and fifty corruptions which seriously affect the sense, *i. e.* one in every eleven or twelve verses. Most of these cases are, however, very serious. The ratio of mistakes does not increase much in the following four *tarangas*. Nearly all the corruptions in these six books have been caused by a faulty transcription of single Śāraḍa letters or groups. But in the VIIth and VIIIth *tarangas* the case becomes different. The corrupt passages are much more numerous, and some verses as given in the Calcutta edition bear only a faint resemblance to the readings of the Śāraḍa MSS. It seems to me that Moorcroft's transcript of these two cantos must have been very bad, or have shown lacunæ, and that the Calcutta Pandits have corrected the text in a very unscrupulous manner.

The new materials which I have procured will enable us to restore the text to a much greater degree of purity than could ever be done with the help of Devanāgarī MSS. But I fear that a small number of doubtful passages will remain, because all Śāraḍa MSS. known to exist at present in Kaśmīr are derived from a single copy which is 100 to 150 years old. This is the MS. of P. Keśavṛām, which I have mentioned already several times as the *codex archetypus*. It is an ancient Śāraḍa paper MS. written by an ancestor of the present owner. It bears no date, but its appearance shows that it must be more than a hundred years old. The Pandits assert that it is the MS. from which Moorcroft's transcript was made, and from which all now existing copies have been derived. I do not feel certain that the first statement is correct, as Moorcroft's copy is said to have been made from a birch-bark volume.* The second statement is, I think, true, as all the copies which I have used and seen, half-a-dozen, are new, and agree in all decisive passages with Keśavṛām's copy. My friends made great efforts to find for me a birch-bark MS., for the loan of which I offered a considerable sum. But they possessed none, and were unable to procure one. P. Chandrām told me with a sorrowful face that some

* Troyer, *Rājat.*, vol. I., p. iii.

years ago he had found remnants of a birch-bark MS. among his father's books, and that he had thrown them into the Jhelum,* as he had thought that they were of no value. This is the only news of a Bhūja MS. of the *Rājatarangīnī* which I received, and I fear that there is very little chance of any being found hereafter. The possibility of such an event can, however, not be denied as long as the libraries belonging to the Persian-speaking Pandits have not been fully explored.

As regards the efforts of European scholars to translate the *Rājatarangīnī*, and to use its contents for historical purposes, Professor Wilson's and General Cunningham's results are the most trustworthy. Considering the corruptness of Prof. Wilson's MSS., his article in the *As. Res.* is admirable, and deserves the great fame which it has enjoyed. It is, however, by no means free from bad mistakes, some of which, *e.g.* the misstatement† that *Pratāpāditya*, the second Karkotaka king, had seven sons, instead of three each called by two or three names, have been copied by every succeeding writer on Kāśmīrian history, and have caused mischief in other respects. He has also omitted to make use of the key to the chronology of the Karkotaka and the later dynasties, which Kalhana gives (I. 52) by saying that the Saptarshi or Laukika year 24 corresponded to Śaka 1070. General Cunningham has supplied this omission in his paper on Kāśmīr coins and chronology published in the *Numismatic Chronicle* for 1848. The dates which he has fixed for the kings following Durlabhaka require few alterations.‡

As regards Mr. Troyer's work, it is impossible to commend either his translation or the historical and geographical essays attached to it, however much one may admire his patience and industry. He undertook a task very much beyond his strength, for which he was qualified neither by learning nor by natural talent. The *Rājatarangīnī* is, no doubt, a difficult book, and nobody who attempts to translate it can hope to accomplish his task without making a number of mistakes. But Mr. Troyer has seldom been able to make out the meaning of the text, except where Kalhana uses the simplest, plainest language.

* It is customary in Kāśmīr to throw remnants of books into the river, in order to preserve 'the face of Sarasvatī' from defilement. The bodies of children that die before teething are likewise consigned to a watery grave. Similar practices prevail on the Ganges and other particularly holy rivers.

† *As. Res.* XV. p. 43.

‡ The necessity of one alteration in the date of Lalitāditya and his predecessors, whose reigns Kalhana has antedated by thirty years, has been recognized by General Cunningham himself: compare above, p. 43, note, *Anc. Geogr.*, p. 91, and the *Ind. Ant.* II. 102 *seqq.*

His renderings of passages in which Kalhana adopts a higher style are invariably wrong, and frequently unintelligible. The worst portions of the translation are Cantos VII. and VIII. The contents of the historical and geographical essays attached to the translation require no condemnation on my part, as they have been estimated at their proper value by other Sanskritists. But I must touch on one point discussed in the preface to Mr. Troyer's 3rd volume, regarding which Professor Lassen also has followed him. Mr. Troyer undertakes there, p. x., an inquiry about the authorship of the last two cantos of the *Rājataranginī*, and comes to the conclusion that the author of these cannot be the same person as he who wrote the first six *tarangas*, because (1) he allots to the last two hundred and fifty years double the number of verses which he devotes to the preceding three thousand two hundred years; (2) because the references and *résumés* made in Cantos VII. and VIII. to and of events narrated in the first six cantos are not exact; (3) because the VIIIth Canto relates events which occurred after A.D. 1148, the year given (I. 42) as the date of the book. To these arguments Professor Lassen adds the difference in style observable in the two portions,* and that in some MSS. the last two books are wanting.

These arguments, plausible as they may seem, are altogether insufficient to support the assertion made. For, with regard to the first point, Mr. Troyer himself has already given the objection which is fatal to it. If a chronicler narrates the events of his own time and of the period immediately preceding it at greater length than the remoter portions of the history of his country, that is no more than might be expected. His materials were more abundant, and the events in which he himself, his immediate ancestors and his patron, played their parts, possessed for him an interest which the more distant times did not possess. This interest which he took in his surroundings explains also why he introduces details which to men of later times appear trivial and uninteresting. To say less would also have been considered an offence against the Râjâ, in whose employ Kalhana's father was. The answer to the second argument, the discrepancies between statements in the first six cantos and the last two, is that these discrepancies are mostly, if not wholly, due to Mr. Troyer's bad material and faulty translation. It is true that the successor of Chandrâpîḍa is called Lalitâditya in the IVth canto, and Muktâpîḍa in the *résumé* attached to the VIIIth.

* *Ind. Alt.* III. 481.

But it is not the fault of Kalhaṇa that Mr. Troyer has not been able to understand the verses (IV. 42, 43) in which it is clearly stated that Mukṭāpīḍa and Lalitāditya are names of the same person. As regards the third argument, Mr. Troyer has overlooked the fact that Kalhaṇa states that he *began* to write his poem in Saptarshi Saṃvat 24. It contains more than 8,000 *śloka*s, and it cannot be supposed that the author completed it in the same year. The fact that he mentions in the VIIIth book events which happened nine years later, in Saptarshi Saṃvat 33,* merely proves that the poem was not completed until after that time.

Professor Lassen's additional arguments are not more conclusive. Neither myself nor the Kāśmīrians have been able to detect any difference in the style of the two parts. The incorrect Calcutta text is hardly a fair basis for the argument. The MSS., finally, in which the last books are wanting are secondary sources, modern transcripts, which prove nothing.

While it is thus not difficult to meet the objections against Kalhaṇa's authorship of cantos VII. and VIII., there are some important facts in favour of it. The first is that the VIth canto ends too abruptly to be considered the real conclusion of a *mahākāvya*. Secondly, the obscurity of the narrative in the VIIIth canto, of which Mr. Troyer justly complains, is such as might easily be caused in a contemporary history by the chronicler's omitting, as superfluous, details which were so notorious that he might presume them to be known to his readers, or, to speak more accurately, to his hearers. Thirdly, and this is the really conclusive argument, Jonarāja, who wrote, about two hundred years after Kalhaṇa, a continuation of the history of Kāśmīr, states distinctly that his predecessor's work ended with the reign of Jayasinha, which is described in the VIIIth canto of the *Rājataranginī*. He says in the beginning of his poem,

śrīgonandamukhair dharmasaṃmukhair ā kaleḥ kila |
kāśmīrakāśyapī bhūpair apāli guṇasālibhiḥ || 4 ||
teshām abhāgyahemantonīśātamasī tishṭhati |
naiva kaśchid apaśyat tān kāvyārkaṇudayāch chiram || 5 ||†
rasamayyā girā vridhdhān nityatārūnyam āpipat |
atha śrījayasinhāntām tatkṛtīm kalhaṇadvijah || 6 ||

* *Rājat.* VIII. 3193, Troyer.

† *Tān* instead of *tām* is the reading of the Śāraḍa MSS.

(4) "From the beginning of the *Kaliyuga* righteous kings, endowed with (*great*) qualities, the first among whom is the illustrious *Gonanda*, protected Kaśmīr-land, the daughter of Kaśyapa.

(5) "As long as the darkness of night (caused) by the winter of their misfortune lasted, nobody perceived them. For late it was ere the sun of poetry rose.

(6) "Then the Brahman *Kalhana* gave, by the nectar of his song, eternal youth to the ancient fame of these (*princes*), *the last among whom was the illustrious Jayasinhha*.*

I think we may trust Jonarāja's word and accept it as a fact that Kalhana wrote the whole of the eight cantos which go under his name.

A new attempt to translate and to explain the *Rājataranginī*, and to use its contents for the history of India, ought to be made. But it is a work of very considerable difficulty, and will require much time and patience. As no commentary on the book exists, it is firstly necessary to study all the Kaśmīrian poets and writers on *Alaṃkāra* who immediately preceded and followed Kalhana, especially the *Haravijaya*, the *Śrīkaṇṭhacharita*, Bilhana's *Vikramānkaśekhara*, Jonarāja's and Śrīvara's *Rājataranginīs*, etc. A close attention to their style, similes, and turns of expression will solve most of the difficulties which arise from Kalhana's style. Next the ancient geography of Kaśmīr must be minutely studied. Nearly all the localities mentioned can be identified with more or less precision by means of the *Nīlamatapūrāṇa*, the *Māhātmyas*, the later *Rājataranginīs*, Sâhebrâm's *Tīrthasaṅgraha*, the set of native maps procured by me, the large map of the Trigonometrical Survey, and the works and articles of modern travellers and archaeologists. But some of the geographical questions will probably require a final re-examination in Kaśmīr. As regards the use of the contents of the *Rājataranginī* for the history of Kaśmīr and of India, a great deal remains to be done for the earlier portion, up to the beginning of the Kārkoṭa dynasty. Kalhana's chronology of the Gonandīya dynasties is, as Professor Wilson, Professor Lassen, and General Cunningham have pointed out, valueless. An author who connects the history of his country with the imaginary date of a legendary event, like the coronation of Yudhisṭhira, and boasts that "his narrative resembles a medicine, and is useful for increasing and diminishing the (*statements of previous writers regard-*

* In the text the adjective translated by 'last of whom,' etc. refers to *fame*. But the general sense of the passage is the same.

ing) kings, place, and time,"* must always be sharply controlled, and deserves no credit whatever in those portions of his work where his narrative shows any suspicious figures or facts. The improbabilities and absurdities in the first three cantos are so numerous that I think the *Rājataranginī* ought to be consulted much less for the period comprised therein than has been done by the illustrious Orientalists named above. I would not fill the intervals between the historically certain dates of Aśoka, Kanishka, and Durlabhaka by cutting down the years of the kings placed between them by Kalhana. But I would altogether ignore all Kaśmīrian kings for whose existence we have no evidence from other sources, be it through Indian or foreign writers, or through coins, buildings, and inscriptions. If Kalhana had merely given the stories reported by *Suvrata* and other predecessors, there might be a hope that we could re-arrange them. But we do not know what materials he had, nor how he treated them, if in any particular case he lengthened or shortened the reigns, and if he displaced or added kings or not. General Cunningham's constant search for Kaśmīrian coins, which, as I learn from his private letters, is attended with good results, will eventually throw a great deal of light on this dark period of Kaśmīrian history. Full certainty regarding the era of the Guptas, which now seems to be near at hand, will also assist in settling the dates of some kings, especially of Toramāṇa, Mātṛigupta, and Pravara-sena.

For the period which begins with the Kārkoṭa dynasty not much remains to be done. The discovery of the initial date of the Saptarshi or Laukika era, which I obtained in Kaśmīr, makes it possible to fix the reigns of the kings after Avantivarman with perfect accuracy. The beginning of the Saptarshi era is placed by the Kaśmīrians on Chaitra sudi 1 of the twenty-fifth year of the Kaliyuga, and the twenty-fourth year, in which *Kalhana* wrote, is consequently the Saptarshi year 4224. For

The distance between Kali 25 and the beginning of the

Śaka era is	3,154
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The distance between Śaka samvat 1 and Kalhana's time.	1,070
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Hence results a total of Saptarshi years 4,224

My authorities for placing the beginning of the Saptarshi era in Kali 25 are the following. First, P. Dayâram Jotsī gave me the subjoined verse, the origin of which he did not know :—

kaler gataiḥ śdyakanetravarshaiḥ śiptarshivaryāś tridivāṃ prayātāḥ |
loke hi saṃvatsarapattirikāyāṃ saptarshimānam pravādanti santaḥ ||
 “When the years of the Kaliyuga marked by the ‘arrows and the eyes’ (i.e. the five and the two, or, as Indian dates have to be read backwards, 25) had elapsed, the most excellent Seven Rishis ascended to heaven. For in the calendar (*used*) in the world* the virtuous declare the computation of the Saptarshi (*years to begin from that point*).”

Pandit Dâmodar explained the verse as I have done in the above translation, and added that each Saptarshi year began on Chaitra sudi 1, and that its length was regulated by the customary mixing of the *chândra* and *saura mânas*.

The correctness of his statement is confirmed by a passage in P. Sâhebrâm's *Rājataranginīsaṃgraha* (No. 176), where the author says that the Śaka year 1786 (A.D. 1864), in which he writes, corresponds to Kali 4965 and to Saptarshi or Laukika saṃvat 4940.† One of the copyists, too, who copied the *Dhvanyāloka* (No. 255) for me in September 1875, gives in the colophon, as the date of his copy, the Saptarshi year 4951. These facts are sufficient to prove that P. Dâmodar's statement regarding the beginning of the Saptarshi era is not an invention of his own, but based on the general tradition of the country. I do not doubt for a moment that the calculation which throws the beginning of the Saptarshi era back to 3076 B.C. is worth no more than that which fixes the beginning of the Kaliyuga in 3101 B.C. But it seems to me certain that it is much older than Kalhaṇa's time, because his equation $24=1078$ agrees with it.‡ It may therefore be safely used for reducing with exactness the Saptarshi years, months, and days mentioned in his work to years of the Christian era. The results which will be thus obtained will always closely agree with those gained by General Cunningham, who did use the right key.

In concluding this long discussion on the *Rājataranginī*, I will add that the specimen of a new translation given below, pp. lxi-lxxxii. of Appendix II., is merely intended to show *some* of the results which may be obtained by means of the new materials brought by me from Kāśmīr. I do not pretend that all the difficulties requiring consideration have been brought to a final solution.

* The word *loke*, ‘in the world,’ alludes to the appellation *Lokakāla*, *Laukika saṃvatsara*.

† *Rājataranginīsaṃgraha*, fol. 4b, l. 7: *tatrādya śāke 1786 kaligate 4965 saptarshīchārānumatena saṃvat 4940*.

‡ The use of the Saptarshi era in Kāśmīr and the adjacent hill states, which continues even in the present day, has first been pointed out by General Cunningham.

The little *stotra* attributed to Kalhaṇa (No. 107) is, I think, only a collection of the *mangalāccharaṇas* and other verses in the *Rājatarangīṇī* addressed to Śiva-Ardhanārīśvara.

About the same time in which Kalhaṇa wrote, or perhaps a little later, lived *Jayadratha*, the author of the *Haracharitchintāmaṇi*, Nos. 210-14. This poet, who bears the surnames Mahāmāheśvarācārya and Rājānaka, was, as we learn from No. 449 (Appx. II., cxlviii. *segg.*), a brother of *Jayaratha*, the author of the *Tantrāloka-vēka*. His poem narrates a number of Śaiva myths, and is full of the Śaiva doctrines of *Vasugupta's* school.

The remaining dated Kāśmīrian poems contained in the collection are the *Rājatarangīṇīs* of Jonarāja and of Śrīvara, which belong to the 15th century, and the *Rājāvaliptākā* of Prājyabhaṭṭa, which was composed after Akbar's conquest of the Valley. To these may be added the *Subhāshitāvalī* of Śrīvara and the *Kathākautuka* of the same author.

✓ The new MSS. of the three historical poems will permit the preparation of a much more trustworthy edition than has been given by the Calcutta Pandits. The Kāśmīr MSS. of Jonarāja's work are defective, like the Calcutta edition. The Dīlī MS., a Devanāgarī copy which is executed with a great deal of care, and ornamented with red initials and a gold border, is complete. It remains to be seen if it is derived from a genuine complete MS., or if it has been completed at random.

✓ Śrīvara's *Subhāshitāvalī* is of great interest for the history of Indian literature. It is arranged on the same principle as Śaṅgadhara's *Paddhati*, and contains extracts from more than 350 poets* and works whose names are given. The persons whose works Śrīvara used are mostly Kāśmīrians. But comparatively modern writers from India have also furnished contributions, *e.g.* the great Jaina teacher Hemachandra, who lived in the 12th century. His *Kathākautuka* is a collection of stories translated from the Persian, by order of his patron Zain-ul-Ābidīn.

The collection contains further some poems which have been written by Kāśmīrian authors of uncertain date, viz. the *Ānandakāvya*, No. 108, various *stotras* or hymns, Nos. 109, 117, 134-138, 151, 155, 160, 165, the *Rāvaṇārjunīya* or *Arjunarāvaṇīya*, and the *Stutikusumānjali*. None of these except the first and the last two are of any great extent or of any particular importance. The *Ānandakāvya* is a work like the *Rāmakrishṇakāvya*, each verse of which has two meanings. Bhīma-

* I had an index made by Mārtanda Śāstri. Professor Peterson is going to publish a separate article on the book.

bhaṭṭa's *Rāvaṇārjunīya* resembles the *Bhaṭṭikāvya*, and is intended to illustrate the rules of grammar. The *Stutikusumānjali* is a highly esteemed poem in praise of Śiva. It might have found its place just as well under *Śaivadarśana* as here. I do not think that any of the books of uncertain date is older than the 10th century.

The poetical MSS. of the second class, which contain works by Indian poets, with or without Kaśmīrian commentaries, are, partly at least, very interesting. The old Bhūrja MS. of Kālidāsa's *Śākuntala*, No. 192, gives a new redaction of this famous play, the fourth which has been discovered. As the question if the Bengālī or the so-called Devanāgarī version is the original one, has lately been discussed by Professors Weber and Pischel, I have printed, Appx. II., lxxv.-c., the first Act as it stands in the new MS., allowing all the clerical mistakes even to remain. From a comparison of this text with the printed editions it will appear that the Kaśmīrian version agrees neither with the Bengālī redaction nor with the Devanāgarī. If the quotations from the *Śākuntalanāṭaka* in the *Kāvya prakāśa* may be trusted, its readings go back to the end of the 12th or to the beginning of the 13th century.

The MSS. of Bāṇa's *Harshacharita* and of its commentary, Nos. 219-222, are of considerable importance. With the assistance of these new materials a critical edition of this poem is possible. Copies of the *Harshacharita* are by no means as rare as seemed to be the case a few years back. During the last few years I have obtained several transcripts of ancient MSS. from Benares, and two old copies, on loan, from the same place. Kaśmīr has now furnished two old copies and a transcript of a third MS. In the library of the Mahārāja of Jepur there are two good old MSS. Other MSS. have been acquired by the Calcutta editor, Mr. Jībānand, by Dr. Burnell, and by the late Dr. Bhāṭṭ Dāji. Besides these there is Mr. Raṇchoḍ Nīlkanṭha's fine Ahmadābād copy. The materials collected by myself have been made over to Professor R. G. Bhāṇḍārkar, from whose competent hand a critical edition may be shortly expected.

The *Yudhishīthirakāvya*, Nos. 166 and 167, is the same work of which I gave a short notice in my Report for 1874-75. I have only to add that the name of its author is *Vāsudeva*. Neither the MSS. nor the commentary state when or where he lived. The author of the commentary, Ratnakanṭha, wrote under Aurangzeb, in the 17th century.

The *Prithvirājaviṇaya*, No. 150, is an historical work describing the victories of the famous Chāhumāna king Prithvirāja of Ajmīr and Dīlhi, who fell in 1193 A.D.

It is a great pity that the old MS. is mutilated, and in such a condition as to make the work of reading it very difficult. The beginning is wanting. The leaves which contain cantos I.-X. have been broken in the middle by the friction of the thick string used for sewing the volume. Further, the lower portions of a considerable number of leaves have been lost, and as the lower left-hand side of the margin, on which stood the figures numbering the leaves, has also been broken off, it is impossible to determine the connection of the upper and the lower halves by any other means than by the sense. In order to make quite sure, I began to decipher and to transcribe first Sarga XI. and the small portion of Sarga XII., which, though hardly a single verse is without lacunæ, can be read and understood most easily. My intention was to go later backwards over the first cantos. I regret that other more pressing work has prevented me from doing this. All I can give, at present, is a note on the contents of canto XI. Its first verses state that the king, Prithvirāja, was angry. His minister *Kādambavāma*, tried to appease him. While the latter was speaking the chamberlain (*pratihāra*) entered and announced the arrival of a messenger from Gujarāt. The king ordered him to be introduced at once. The messenger appeared and announced a great victory gained by the *Gūjaras* over the *Gauris*. The next two verses, 12 and 13, are greatly mutilated, and their sense is not clear. In the 14th verse begins a consolatory speech of one *Prithivībhāṭa*, which is addressed to the king. After its conclusion the Rāja dismisses the messenger from Gujarāt with presents, and enters his picture-gallery. There *Prithivībhāṭa*, who is now called 'the king of bards,' *vandirāja*, shows to the king illustrations of the history of Rāma and explains them to him, saying that the king is an incarnation of Rāma, and that he may read his fate in them. These absurdities fill the remainder of the canto.

It seems very probable that the battle between the *Gūjaras* and *Gauris*, i.e. the Musalmans, under *Shāhābuddīn Ghori*, referred to in the text, is the victory gained by Mūlarāja II. and Bhīmadeva II. A.D. 1176. The beginning of the poem gives the pedigree of the Chāhumānas, and notices of Prithvirāja's predecessors. The *Prithivī-rājaviṃśaya* seems to be the work of a Pandit who lived at the Dīlhi court. One of the chief reasons for this supposition is that the commentary on the work is by the same Jonarāja who wrote the *Rājataranginī* and lived in the beginning of the 15th century, a little more than two hundred years after Prithvirāja's time. The poem

deserves, therefore, to be analysed as far as the state it intended to allows it. Other copies will no doubt be found if they are a highly after. The recovery of this work is a proof for the assertion wh. just made in the introduction to the *Vikramānka-charita* that the Hinthe did, and do still, possess many historical poems, and that with a little patience they will come out. Since the discovery of the *Prithivī-rājaviṣaya* another historical work, written by a contemporary of the persons whose history is narrated, has turned up in Gujarāt. This is Someśvara's *Kīrtikūmudī*, of which I have given some notice in my article on 'Eleven Land-Grants of the Chaulukyas,' which will appear in the July number of the *Indian Antiquary*.

The other Kāśmīrian MSS. of Sanskrit works written in India proper do not appear to possess any great value. I have collated portions of the *Mahābhārata* with the version commenced on by Nīlakaṇṭha, and one Act of the *Mālatīmādhava* with Professor Bhandarkar's excellent edition. The differences which I found were not of great importance. Among the commentaries on *kāvya*s written by Kāśmīrians, those of *Abhinavagupta* on the *Ghaṭakharpara* and of Jonarāja on the *Kirāta-mūrti* deserve attention. The former is really a work of the great Śaivācārya, who wrote about the year 1000 A.D.

In concluding this notice of the MSS. containing *kāvya*s, I will state that a MS. of the *Gītagovinda*, which I could not acquire, has the following note at the end:—*samāptam chedam śrīgītagovindābhidhanam samāchīnatamaṁ śāstram sampūrṇam || || kṛitih śrībhōjadevātmaśrīrāmadevapurāṣṛījayadevapāṇḍitarājasyeti śreyah || atha lakshmanasenānandmanṛipatisamayā śrījayadevasya kavirājapratishkṛh,* etc.

According to this statement *Jayadeva* lived under a king called *Lakshmanasena*. As *Jayadeva* is thought to have been an inhabitant of Eastern India, it is not improbable that *Lakshmanasena* is the *Vaidya* king of Bengal whose inscription at Gayā is dated *Vikrama Samvat* 1173, or A.D. 1116.*

Both according to their own account and according to the admissions of the learned in India, the Kāśmīrians were formerly as distinguished in the *Alaṅkārasāstra*, or poetics, as in poetry, and produced a long series of writers on this subject. The oldest text-books on *Alaṅkāra*, those of *Bhāmaha* and *Bhaṭṭanāyaka*, have been lost, but a great number are still extant, the earliest of which belong to the times of king *Jayāpīda*,

* See Prinsep's *Essays*, II. 272.

779-813 A.D. One of these, the *Alaṅkārasāstra* of Bhaṭṭa Udbhaṭa, I found, together with a commentary of Pratiḥāra Indurāja, in Jesalmīr. Of this Bhaṭṭodbhaṭa, Kalhaṇa says* that he was Jayāpīḍa's *Sabhāpati*, or chief pandit, and that he was paid daily a lakh of *dīndras*. It is to be regretted that the recipient of such magnificent pay did not write a more extensive book, and did not give us extracts from contemporaneous poets. He has only composed a short treatise on the *Alaṅkāras*, or 'ornaments' to be used in poetry, and most egotistically takes his examples from his own work, a *Kumārasambhava*.†

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† Compare also Sankar P. Pandit, *Trans. Or. Congr.*, p. 253.

‡ P. 42. § *Rājat.* V. 34.

|| Compare Appx. II., pp. cxxx.-cxxxii.

¶ Appx. II., p. cxxxi., line 14.

** These figures refer to MS. No. 254.

deserves, therefore, to be analysed as far as the state intended to allows it. Other copies will no doubt be found if they are a highly after. The recovery of this work is a proof for the assertion wh. just made in the introduction to the *Vikramānka-charita* that the Hin^{the} did, and do still, possess many historical poems, and that with a little patience they will come out. Since the discovery of the *Prithivī-rājivijaya* another historical work, written by a contemporary of the persons whose history is narrated, has turned up in Gujarāt. This is Someśvara's *Kīrtikaumudī*, of which I have given some notice in my article on 'Eleven Land-Grants of the Chaulukyas,' which will appear in the July number of the *Indian Antiquary*.

The other Kāśmīrian MSS. of Sanskrit works written in India proper do not appear to possess any great value. I have collated portions of the *Mahābhārata* with the version commenced on by Nīlakaṇṭha, and one Act of the *Mālatīmādhava* with Professor B. N. Dārkār's excellent edition. The differences which I found were not of great importance. Among the commentaries on *kāvya*s written by Kāśmīrians, those of *Abhinavagupta* on the *Ghaṭakharpara* and of Jonarāja on the *Kirāta-mūrti* deserve attention. The former is really a work of the great Śaiv Ācārya, who wrote about the year 1000 A.D.

In concluding this notice of the MSS. containing *kāvya*s, I will state that a MS. of the *Gītāgovinda*, which I could not acquire, has the following note at the end:—*samāptam chedan śrīgītāgovindābhidhan samīchinataman śāstram sampūrṇam || || kritiḥ śrībhojadevātmajaśrīrāmadevaputraśrījayaadevapanditarājasyeti śreyah || atha lakshmanasenānāmanṛipatisamayē śrījayaadevasya kavirājapratishthā*, etc.

According to this statement *Jayadeva* lived under a king called *Lakshmanasena*. As *Jayadeva* is thought to have been an inhabitant of Eastern India, it is not improbable that *Lakshmanasena* is the Vaidya king of Bengal whose inscription at Gayā is dated Vikrama Samvat 1173, or A.D. 1116.*

Both according to their own account and according to the admissions of the learned in India, the Kāśmīrians were formerly as distinguished in the *Alaṅkāraśāstra*, or poetics, as in poetry, and produced a long series of writers on this subject. The oldest text-books on *Alaṅkāra*, those of Bhāmaha and Bhaṭṭanāyaka, have been lost, but a great number are still extant, the earliest of which belong to the times of king Jayāpīḍa,

779-813 A.D. One of these, the *Alaṃkāraśāstra* of Bhaṭṭa Udbhata, I found, together with a commentary of Pratihāra Indurāja, in Jesalmīr. Of this Bhaṭṭodbhaṭṭa, Kalhaṇa says* that he was Jayāpīḍa's *Sabhapati*, or chief pandit, and that he was paid daily a lakh of *dīnāras*. It is to be regretted that the recipient of such magnificent pay did not write a more extensive book, and did not give us extracts from contemporaneous poets. He has only composed a short treatise on the *Alaṃkāras*, or 'ornaments' to be used in poetry, and most egotistically takes his examples from his own work, a *Kumārasaṃbhava*.†

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‡ P. 42.

§ *Rājāt.* V. 34.

|| Compare Appx. II., pp. cxxx.-cxxxii.

¶ Appx. II., p. cxxxi., line 14.

** These figures refer to MS. No. 254.

Bhāmaha, fol. 27b, l. 2.

Sarvaśena, fol. 99a, l. 6.

Sātavādhana, fol. 97b, l. 2.

He calls Bāṇa *sthānviśvarākhyaṇapadavarṇanākartā*, the author of the description of the country called *Sthānviśvara*, i.e. Thāṇesar, and indicates thereby that we have to look out for yet another composition, probably a geographical one, of the famous friend of Harshavardhana—Śīlāditya. *Sarvaśena*, a writer whose works have not yet been recovered, is said by Ānandavardhana to have composed a *Harivijayakāvya*, apparently a poem describing the great deeds of Viṣṇu. Ānandavardhana says nothing about his own parentage or circumstances. The first three chapters of his work have been commented on by *Abhinavagupta*, regarding whom I shall say more in his proper place. According to the latter, No. 254, fol. 61, l. 1, Ānandavardhana wrote a *vivṛiti* of the *Dharmottamā vinīśchayaṭīkā*. A bad copy of the *Dhvanyāloka* is, as Prof. Aufrecht informs me, in the India Office library.

Ratnākara's work (No. 253) is a very small one. It contains an explanation of the Prakrit verses used in a work called *dhvaniśāstra*, which the collection does not include.*

The next author on *Alaṅkāra* is *Mukula*, the son of the famous *Bhaṭṭa Kallaṭa*. His father was a contemporary of Ratnākara, and one of the great authorities on Śaiva philosophy.† *Mukula*'s short treatise (No. 224) contains the theories of the Indian rhetoricians on *abhidhā*, the 'appellative power' residing in words. I found this work first in the Jesalmir *Bhaṇḍār*, the copy of which is accompanied by a commentary.

After *Mukula* comes the great Śaiva philosopher, *mahāmāheśvarāchārya*, *Abhinavagupta*, who wrote in the last quarter of the 10th, and in the first half of the 11th century.‡ Like many other holy men of the East, this saint did not disdain secular poetry, and gained as great a reputation in the *Alaṅkāraśāstra* as in the *Saivadarśana*. His work on poetics, the *Lochana*, is a very profound and difficult commentary on Ānandavardhana's *Dhvanyāloka*. It contains quotations from, and mentions by name, the following authors and works:—

Indurāja, fol. 1a, l. 3 of No. 254.

* The only guarantee for the identity of this *Ratnākara* with the author of the *Haravijaya* is the statement of the Kāśmīrian Pandits, and the epithet *kāśmīrakāchārya* given to him in the colophon.

† See *Rājat*, V. 66 and Appx. II., pp. cxxvi. seqq.

‡ See below.

Tauta, fol. 20a, l. 3.

Dharmottamā viniścayaṭīkā, fol. 61a, l. 1.

Bhaṭṭanāyaka, fol. 11b, l. 11.

Bhaṭṭodbhaṭa, fol. 7b, l. 6.

Bhartrihari, fol. 33a, l. 12.

Bhāmaha, fol. 7, l. 6.

Manoratha, fol. 6b, l. 8.

Vāmana, fol. 7b, l. 6.

Amongst these the first two were Abhinavagupta's teachers. *Tauta* especially instructed him in *Alaṅkāra*, and was the author of a work, called *Kāvyakautuka*, on which Abhinavagupta wrote a commentary. Of *Manoratha* it is stated that he was a contemporary of *Ānandavardhana*.

In the latter half of the eleventh century falls *Rudraṭa*, the author of the *Kāvyālaṅkāra*, No. 248. The sign of interrogation which stands against the author's name in the classified list may be removed. For, a comparison of the Kāśmīrian MS. with the fragment of the work which I obtained from Jesalmīr settles the question of the authorship of the book definitively. The Jesalmīr copy contains *adhyāyas* 3-5 with a commentary by *Śvetāmbara*, and mentions *Rudraṭa*'s name in the colophon of each chapter. The fifteenth *śloka* of the 5th *adhyāya*, which contains an example illustrating one of the author's rules, gives also his name *Rudraṭa*, and states further that he was also called *Satānanda*, and that he was the son of one *Bhaṭṭa Vāmuka*.* *Rudraṭa*'s time is fixed by the fact that *Ruyyaka*, who wrote in the beginning of the 12th century, quotes him. The *Kāvyālaṅkāra* is a work which not only treats of the *alaṅkāras*, but contains, like *Daṇḍin's Kāvyādarśa*, a complete view of the Indian speculations on poetical composition. It gives many details which are left out in other works. It is divided into 16 *adhyāyas*, and written in the *Āryā* metre. The quotations illustrating the rules are numerous, but in no case has the source been given. *Rudraṭa*'s *Śṛīṅgāratilaka*, No. 264,

* The text of the verse and *Śvetāmbara*'s comment thereon are as follows:—

शतानन्दापराख्येन भट्टवामुकमुनुना ।

साधितं रुद्रटेनेन सामाजा धीमता हितम् ॥ १५ ॥

तस्यार्थः । वामुकाख्यभट्टमुनेन शतानन्द इत्यपरनाम्ना रुद्रटेन कविना साधितं निष्पादितमिदं चक्रं काव्यं वा । कीदृशेन । साम गीतिविशेषमजतिं प्राप्नोति । सामाकेन [सामकेन] सामवेदपाठकेनेत्यर्थः तच्च धीमता बुद्धिमता हितमुपकारकम् ॥ १५ ॥

has been known for a long time, and has been published by Professor Stenzler as an appendix to the *Meghadūta*.

Ruyyaka's Alamkārasarvasva, Nos. 236-239, has already been described by Professor Aufrecht, *Oxford Catal.*, p. 210a. In the Oxford MS. the name has been changed to *Rājānaka Ruppaka*; *ppa* for *yya* is a very common mistake in Indian transcripts of Kāśmīrian Devanāgarī MSS., because the Bāch-Bhaṭṭas will make the two groups look nearly alike. Regarding *Ruyyaka's* date I have spoken above. The identification of the author of the *Alamkārasarvasva* with *Mankha's* teacher is still further confirmed by the date of his commentator, *Jayaratha*, who explained the *Sarvasva* by his *Alamkāravimarsinī*, Nos. 230-33.* This Pandit was a son of Śṛṅgāra, and the author of the *Tantrāloka-viveka*. In the concluding verses of that work† we are told that Śṛṅgāra had two sons, *Jayaratha* and *Jayadratha*, the former of whom wrote the *Viveka*. The MSS. frequently vacillate between the two names. In the colophon of the *Viveka* we have *Jayadratha* instead of *Jayaratha*, and in No. 231 the author is likewise called pr. m. *Jayadratha*. In Nos. 232-33 of the *Alamkāravimarsinī* the name is *Jayaratha*, and this must therefore be considered the right name. The entry in the classified list, Appx. I., p. xv., ought to be corrected accordingly. The date of *Jayaratha* will be discussed below. It may suffice to say here that he certainly wrote about the end of the 12th century.

The remaining Kāśmīrian works on *Alamkāra* the authors of which are named, the *Alamkāraratnākara*, Nos. 227, 227A, the *Alamkāraśekhara*, Nos. 234-35, and the *Kāvya-prakāśa* and *Śabdavyūpāravicāra*, are, I think, all later than the *Vimarsinī*. With regard to the last two, whose author is *Mammaṭa*, I rely not so much on the story of the Pandits, which makes him the maternal uncle of Śṛīharsha, the author of the *Naishadhacharita*,‡ as on the fact that *Mammaṭa*, who has enjoyed a great reputation both in Kāśmīr and in India proper for the last three or four hundred years, is not quoted once by the earlier writers. I do not think that this fact can be explained otherwise than by assuming that he came after them. The Kāśmīrian MSS. of the *Kāvya-prakāśa* differ somewhat from the Indian *vulgata*. One of the most

* *Oxf. Catal.*, loc. cit.

† Appx. II., p. cliii., vv. 36-38, 41.

‡ Hall's *Vāsavadattā*, p. 55.

important various readings is that in the well-known passage,* *Śrīharshāder bāṇādīndm dhanam* for *dhāvākādīndm dhanam*. Dhāvaka, whose name is unknown in Kāsmīr, may be struck off the list of Indian poets.

Mānikyadeva or Mānikyachandra, the prince who caused the *Alaṅkārah* to be written, is not a Kāsmīrian, but ruled or lived in Dīlī just before the Mahomedan period, as he says that his grandfather defeated the king of Kābila, i.e. Kābul.

The new treatise on metrics, *Kshemendra's Suvṛittatilaka*, No. 270, is very clearly written, and valuable on account of numerous quotations which illustrate the rules. The authors' names are added to many of them.

In the collection of grammatical MSS. those belonging to Pāṇini's school take the precedence. Among the latter the *Vyākhyāparibhāshāvṛitti*, Nos. 319-20,† bears the most ancient name. The Kāsmīrian Pandits are unanimous in declaring it to be a production of the author of the *Saṅgraha*. But Dr. Kielhorn, to whom I submitted the book immediately after its discovery, tells me that he cannot discover in it any proof of great antiquity, and that it contains only the well-known *Paribhāshās*. He thinks it not unlikely that the title has been given to it because some Pandit believed the *Paribhāshās* to belong to Vyāḍi. I must leave the question to the decision of those Sanskritists who make the *Vyākaraṇaśāstra* their speciality.

The three MSS. Nos. 303-305 represent the meagre result of a long and laborious inquiry regarding Patanjali's *Mahābhāshya*, a work which for the present is, as it were, the corner-stone for the history of Sanskrit grammar and literature. As the controversy regarding the genuineness of our present text of the *Mahābhāshya* had been going on for some time before my visit to Kāsmīr, I was particularly anxious to obtain a trustworthy and complete Kāsmīrian MS. of the work, in order to ascertain if Kāsmīr possessed a redaction different from the Indian one. When I began my inquiries the Pandits told me that the *Bhāshya* was not studied in Kāsmīr, and that they knew only of two complete MSS. of the work. One of these belonged to Pan-

* Hall, *Vāsavādattā*, p. 16. I will add that the Government copy attributes the *Kāvyaaprakāśanidarsana* to Ānandaka who was a Kāsmīrian, not to Śitikanṭha, as Dr. Hall states. It says: "Shadanga saptaśruti miteshu gateshu varsheshu kaleraḍarṣi kāvyaprakāśo vidhivadivṛityānandena sallakṣhananandanena || śrīmadrājānakānvyatilokena rājānakanandakena viruchitam kāvyaprakāśanidarsanam samāptam. The date of the Nidarsana is therefore 1665 A.D.

† See Appx. II., p. cxxxix.

dit Keśavrām, and the other to the sons of the late Pandit Sâhebrām. With some trouble I got a sight of both these copies, and found that they were Devanâgarî MSS., brought from India. Keśavrām's copy had been imported into the Valley by a Pandit of Bâramûla who had resided for some time in Benares. His heirs had sold it for one hundred Kāśmîrî rupees (of ten annas each) to its present owner. After this transfer had been effected, Pandit Sâhebrām also had found it necessary to procure a copy, and had finally obtained one from the Panjâb. Both these copies are new, not older than fifty or sixty years. They contain Kaiyata's *Pradîpa* also. As soon as the origin of these two MSS. had been determined, I told my friends that I neither desired to acquire them nor to have them copied, and that they must hunt for Bhûrja or old Śârada paper MSS. They grumbled a good deal, and complained of my unreasonableness. But gradually they produced the three MSS. which now belong to the collection. All three are certainly more than a hundred years old, and most probably copied from older Bhûrja MSS. I sent them, immediately after I received them, to Dr. Kielhorn, for comparison with his Indian MSS. He informs me that they do not differ materially from the latter. I think that this fact is not without importance for the question regarding the genuineness of the text of the *Mahâbhâshya*, though it is desirable that it should be confirmed by the discovery and collation of an old Bhûrja MS. Just when I left Kāśmîr I heard that such a MS. had been found in the library of an ignorant Brahman, who believed it to be a MS. of the *Kathâsaritsâgara*, and used it, as is frequently done with MSS. of that work, for purposes of divination.* Efforts have been made to obtain the book, but hitherto without success.

In connection with the subject of the *Mahâbhâshya* I may also state that I have examined with particular care in all accessible MSS. of the *Rājataranginî* the verse, I. 176, which refers to its introduction into Kāśmîr. Most MSS. read *chandrâchâryâdibhir labdhvâ desâtâsmât tadâgamam | pravartitâṃ mahâbhâshyaṃ svam chavyâkaraṇam kṛitam ||* But some, and among them Keśavrām's *codex archetypus*, read *prima manu, labdhvâdesam tasmât*, etc. I think that this is the original but corrupt reading of the MS., and that the vulgata *desâtâsmât* is purely conjectural. The Kāśmîrians felt, and now feel, that the reading

* A pin is driven into the MS., and the verse in which the point sticks is supposed to give some clue to the future fate of the inquirer. The practice is well known in Europe too.

ladhdhvādesam does not readily give any sense. The attempt to restore the passage by writing *deśāt tasmāt* * is, in my opinion, not a happy one. I accept Dr. Kielhorn's† emendation, *deśāntarāt*, as the most probable, both on account of the analogy of the passage in the *Vākyapadīya* and on account of *Rājat.* IV. 487,‡ where *deśāntarāt* actually occurs. As to the translation of the word *āgama*, I think with Dr. Kielhorn that it means 'the tradition' or 'the traditional interpretation' of the *śāstra*. I have consulted the most learned grammarians in Benares, Indore, and other parts of India on this point. All unanimously declare that *āgama* must be taken in the sense for which Dr. Kielhorn contends, and some even go so far as to deny the possibility that *āgama* can ever mean *grantha*. Though they are undoubtedly correct as far as the usage of the *Vaiyākaraṇas* is concerned, and *āgama* is not used in the sense of a *grammatical* work, still their assertion goes too far. For the *Jainas* speak of their *forty-five āgamas* or sacred works, and the *Śaivas* recognize the authority of *eighteen āgamas*. In these two cases the word is certainly used as a synonym of *grantha*, and is frequently, by *lakṣhaṇā*, applied to designate MSS. As may be inferred from these remarks, I stand on the side of those who are disposed, until the very strongest proofs to the contrary are adduced, to consider the present text of the *Mahābhāṣya* to be genuine.

My search for copies of *Kaiyaṭa's Pradīpa* were attended with still scantier results than the inquiry regarding the *Mahābhāṣya*. No. 306 contains a very small portion of the commentary on the *Navāhnikā*. The MS. dates, I think, from the same time as the pieces of the *Bhāṣya*. The Kāśmīrians tell an anecdote regarding Kaiyaṭa, which is perhaps worth mentioning. Kaiyaṭa was, they say, an inhabitant of one of the smaller towns of the Valley, according to some of *Pāmpur*, according to others of *Yechgām*. He lived in great poverty, and entirely gave himself up to the study of the *Mahābhāṣya* and of grammar. In this *śāstra* he acquired so great a proficiency that at last he could explain the whole *Bhāṣya* to his pupils without looking at a MS., and he understood even those passages which *Vararuchi* (?) had marked by *kundalas* (O) as unintelligible. Once a foreign Pandit from southern India, named according to one authority *Krishṇambhaṭṭa*, came into Kāśmīr and went to see Kaiyaṭa at his home. He found him sitting before his house,

* The copy in the Government collection has *deśam tasmāt tadāgamaḥ*. Here the last *t* is a clerical mistake.

† *Ind. Ant.* IV. 107.

‡ See Kielhorn, *Ind. Ant.* V. 243.

engaged in manual labour, and explaining at the same time to his pupils the most difficult portions of the *Bhāṣya* from memory. Amazed at the Pandit's great learning and his abject condition, the foreigner hastened to the king of Kaśmīr and obtained from him a *śāsana* granting to Kaiyaṭa a village and an allowance of grain. But when he brought the deed to the Pandit the latter steadfastly refused to accept the gift, because he considered it unlawful as coming from a king. Later Kaiyaṭa left Kaśmīr and wandered to Benares. There he vanquished the Pandits at a *sabhā* by his great learning, and composed the *Pradīpa* at the request of the Sabhāpati. According to this story the *Pradīpa* was not written in Kaśmīr, and, if the statement that Kaiyaṭa lived at *Pāmpur* is true, it cannot be older than the 9th century. For that town was built by Padma in the reign of Ajitāpīḍa, 844-849 A.D.* Dr. Kielhorn has lately stated in his pamphlet on the *Mahābhāṣya* that he does not think Kaiyaṭa an old writer. I agree with him on this point, and do not believe that he is older than the 13th century A.D. The earliest Indian grammarian who quotes him is, as far as I know, Sāyaṇa-Mādhava. I have heard it asserted by Indian Pandits that Kaiyaṭa was a brother of Mammāṭa.

The small fragment of *Chandra's* Grammar, No. 289, is more curious than useful. As *Chandra* was a Kaśmīrian, or at least taught in Kaśmīr, there is no reason to doubt of its genuineness. Dr. Kielhorn thinks that, to judge from the fragment, the arrangement of *Chandra's* grammar must have resembled that of the *Kaumudī*, or, as Dr. Burnell would say, that of the grammarians of the *Aindra* school.

The MS. of the *Kāśikā vṛitti*, No. 283, is a real gem. It is the most correct and best written birch-bark MS. in the whole collection, and almost without a lacuna. I collated a small portion of its contents with Professor Bālaśāstrī's edition, and found not inconsiderable differences. The readings of the Kaśmīrian MS. appeared to me the better ones. It also gives the correct statement regarding the authors of the work. In the colophons of the first four *adhyāyas* *Jayāditya* is named as the author, and in those of the last four *Vāmana*. Professor Bālaśāstrī told me that he had found the same statements in one other MS.† He considers the authors to have been *nāstikas*, and men of small grammatical learning, who had not penetrated to the deepest depth of the *śāstra*. The Kaśmīrians think that probably *Jayāditya* is another name of the learned king *Jayāpīḍa*, and that

* *Rājat.* IV. 693. The date is General Cunningham's correct one.

† Compare also Dr. Kielhorn's pamphlet on the *Mahābhāṣya*.

Vāmana is his minister, who is mentioned by Kalhana. Be that as it may, the *Kāśikā vṛtti* is not a modern work, and most probably has been written by a Kāśmīrian. The Government MS. has been made over to Professor Bālaśāstri to be used for his edition of the *Kāśikā*.

The pieces of *Jinendrabuddhi's Nyāsa*, Nos. 284-86, have been transcribed from a dilapidated birch-bark volume belonging to P. Bal Kōl. Other portions of the work have been acquired in former years, in the Dekhan, in Ahmadābād, and in Bikāner. But the Government collection does not yet contain copies of the VIth and VIIIth *adhyāyas*. I have stated already above that Jinendrabuddhi lived, according to the Kāśmīrians, at Varāhamūla-Hushkapura. He was a Bauddha ascetic, and is certainly not later than the 12th century, as the *Nyāsa* is quoted by Vopadeva.*

Among the smaller works explaining the appendices to Pāṇini's grammar, the *Dhātupāṭha*, the *nipāta-aryaya-upasargapāṭhas*, and the *lingasūtras*, Kshīrasvāmin's treatises, Nos. 272, 287-88, 290, are of some interest, as the date of this author is known. He is, according to the perfectly credible Kāśmīrian tradition, the grammarian Kshīra, who instructed king *Jayapīḍa*.† The *Lingānūsāsanaśikā, sarvārthalakṣhaṇā*, Nos. 310-11, shows as authors two well-known names, *Savarasvāmin*, the son of Dīptasvāmin, and *Harshavaradhana*, the son of Śrīvaradhana. The latter appears to have been a prince.‡ I am, however, doubtful if it is permissible to identify him with the patron of Bāṇa and Hiwen Thsang, as the latter's father is called *Prabhākara-varadhana*. Still it is quite possible that *Prabhākara-varadhana* may have had a second name. In like manner I am doubtful if the *Savarasvāmin* of the *Lingānūsāsana* is the same as the famous commentator on the *Mīmāṃsāsūtras*. It is a curious fact that the name of the father of the latter is not mentioned in any of the MSS. of the *Mīmāṃsābhāṣya* accessible to me, and that the best Śāstris at Poona and Benares do not know it. This question, too, cannot yet be decided. But I think there is a chance that the MSS. of the *Lingānūsāsana* may finally settle the date of the famous Mīmāṃsist.

The collection of works referring to the Kātantra or Kalāpa grammar of Śarvavarman includes—

A. The *Sūtras*, No. 281.

B. Commentaries :—

* Aufrecht, *Oxf. Catal.*, p. 176.

† *Rājat.* IV. 488: compare also S. P. Pandit, *Trans. Or. Congr.*, p. 252.

‡ Compare Appx. II, p. cxxxix, concluding verse.

1. *Laghuvṛitti*, by Chhuchchhukabhāṭṭa, Nos. 279-80.
 2. *Bālābodhinī*, by Jagaddhara, Nos. 297-299, and the *Nyāsa* thereon, No. 300.
 3. *Śiṣyakhitānyāsa*, by Ugrabhāṭi, No. 322.
- C. Some auxiliary works :—
1. The *Kātantra* *kaumudī*, by Govardhana, Nos. 77-78, arranged like Bhaṭṭojī's *Kaumudī*.
 2. *Pādaṭṭakaraṇasaṃgati*, by Yogarāja, No. 292.
 3. *Vyākṛhānaprakriyā*, Nos. 316-18, which last two refer to the method of interpreting the *Kātantrasūtras*.

In order to show what may be expected from these new materials for the text of the *Kātantra* grammar, I have printed in Appendix II., p. lxxiv., the various readings found in Chhuchhuka's *vṛitti* and the *Bālābodhinī* as compared with Professor Eggeling's edition, which is based on Indian MSS.

I do not think that any one of the Kaśmīrian commentaries on the *Kātantra* is older than the 13th century, though I have only circumstantial proofs for this assertion. But in the Kaśmīrian poems of the 11th and 12th centuries the Pandits never boast of, or are praised for, their proficiency in the *Kātantra*. Bilhaṇa, Mankha, Alankāra, and others always represent themselves, or are represented, as students of Pāṇini's grammar and of the *Bhāṣya*. It seems to me, therefore, that the *Kātantra* cannot have enjoyed in those times that great popularity which it now has in Kaśmīr, and that it must have come later into so very general use, when Kaśmīrian scholarship declined. On the other hand, the *Śiṣyakhitānyāsa* is mentioned by the Thibetan Pandit Tārānātha. The Kaśmīrians say (and their statement is also found in the MSS.*) that Śarvavarman wrote the *Kātantra* for king Śātavāhana, who when engaged with his wives in the *jalakṛīḍā* had to blush for his ignorance of Sanskrit grammar. In answer to an exclamation '*modakairmām kshipa*,' which was addressed to him by one of his queens, he pelted her with sweetmeats, and was laughed at as a fool. He then took to studying grammar, and employed Śarvavarman to compose an *easy* treatise on the subject. The anecdote is worth nothing, but there is no reason to reject the tradition that Śarvavarman was a *protégé* of one of the Śātavāhana kings of the Dekhaṇ. Śātavāhana is family name : *vide* Nāsik Inser. No. 6, *Trans. Or. Congr.*, pp. 338, 350.

* *Kātantra* *kaumudī* beginning : *naumi taṃ śarvavarmāṇam yaḥ samārādhyā prapāṇin (?) | śātavāhanarājārtham śabdasaṣṭraṃ sukhaṃ vyadhāt |*

Among the remaining MSS. the *Uṣḍivṛitti*, *daśapādi*, by *Māṇikyadeva*, Nos. 274-76, deserves a remark. It seems to be the work quoted by Ujjvaladatta, but I am unable to find out to which grammatical system it belongs. The *sūtras* given have certainly nothing in common with those commented on by Ujjvaladatta.* The *Rāpavatāra* is a work which gives all the verbal forms and derivatives, and resembles the *Mādhavīyā dhātuvṛitti* and the so-called *Dhṛuḍhis* of the Jains.

As regards the works on Prakrit grammar, the text of the copies of the *Prākṛitaprakāśa* and of its *Tīkā*, Nos. 293-4, differs very considerably from that given in Professor Cowell's edition. The two MSS. are, unfortunately, not very good. The oldest has apparently been copied from a mutilated birch-bark volume, the leaves of which had lost pieces on the right-hand side. But if a new edition of the *Prākṛitaprakāśa* is prepared, Kāśmīrian MSS. ought to be consulted. This is so much the more necessary as Bhāmaha certainly was a Kāśmīrian.

Among the *koshas* the most important work is the *Lokaprakāśa* of *Kshemendra*, *Vyāsadāsa*, Nos. 339-40, a copy of which is preserved in the Berlin library, and has been described by Professor Weber, *Catalog.*, p. 224. I cannot agree with Professor Weber either as to the age of the book or as to its value. *Kshemendra Vyāsadāsa* can be nobody but the poet, who wrote, as I have shown above, in the eleventh century. If the surname were not sufficient to prove this, the contents of the book would. For Kshemendra the poet was a practical man, who loved to describe the actual daily life of his times. He shows this in the *Kalāvīlāsa* and the *Samayamātrikā*. Exactly the same spirit pervades the *Lokaprakāśa*. This work gives a great amount of information on the daily life of the Hindus, which elsewhere we seek in vain. He gives forms for *hṛuḍis*, or letters of exchange, bonds, and the like, the titles of most of the Kāśmīrian officials, in some cases with explanations, a list of the parganās into which Kāśmīr was divided, etc. The importance of such information cannot be overrated, as all the other *koshakāras* live too high in the clouds of the *śāstras* and of poetry to care about such trivial matters as the geography, administration, and commerce of their country. I regret nothing more than that I could obtain only the two copies of the work entered in the classified list, and that a commentary was not to be had. The two copies are too bad to allow an edition to be made. I have

* See Appx. II., p. exxiii.

offered to my Kāśmīrian friends a considerable reward for a good MS., and encouraged P. Dāmodar to write a commentary on the book. The complete copy, No. 339, which is probably fifty-two years old, I fear has been 'cooked,' as in some of the formulas Musalman names are used.

The new *Kosha* by Mankha, Nos. 337-38, is not very important, but its author is probably the poet of the 12th century who composed the *Śrīkaṇṭhacharita*. For the *Kosha* is quoted by the pupil of Hemachandra (died 1174) who wrote the *Anekārthakairavakamudā*, the commentary on Hemachandra's *Anekārthakosha*. In Mankha's glossary the words are arranged according to their final letters, e.g. *kāntāḥ*, *ekāksharāḥ*, *deyaksharāḥ*, *tryaksharāḥ*, etc. The new copy of the *Anekārthadhvanimanjarī* proves that its author was *Mahākshapanaḥ*, and that the oft-quoted *Kshapanaḥkosha* may be struck off the list of desiderata.*

The most interesting works in section X. of the classified list are the *Prasastabhūṣhya*, by *Prasasta*, Nos. 396 and 397, which explains the *Vaiśeshikasūtras* and its commentary the *Nyāyakandalī* by Śrīdhara. The latter is particularly valuable, because its author gives his date Śaka samvat 913, or 991 A.D. Śrīdhara's father was named *Baladevi*, and his mother *Abbokā*. He lived under the protection of a prince called *Pāṇḍudāsa*, in the village of *Bhūrisriṣṭi* in *Dakṣiṇārdhā*.† I do not know where these localities are to be found. I obtained copies of both these works on the *Vaiśeshikadarsana* from the Jesalmīr *Bhaṇḍār*.

A curious and very useful though modern treatise is the *Laukikanyāyasaṃgraha*, Nos. 400-401, of *Raghunātha*, a Rājput.‡ This worthy has collected the *nyāyas* or 'inferences from familiar instances,' which occur in the *śāstras*, especially those from the *Vedāntaśāstra*, e.g. *daṇḍāpīkanyāya dehalāpīkanyāya*, etc. The collection is not complete, but contains a good deal more than what Professor Bālaśāstri has given in his article in the *Pandit*. P. Vāmanāchārya Jhalkīkar is at present engaged on a still more extensive work on this subject, which will comprise about 900 such *nyāyas*.

Among the few Vedānta works from Kāśmīr, the commentary on the *Bhagavadgītā* is the only one to which it is necessary to call attention, because its author is the famous Saiva philosopher *Abhinavagupta*,

* See Appx. II., p. cxi.

† See Appx. II., pp. clxiii. seqq.

‡ See Appx. II., p. clxvi.

regarding whose date, as will appear presently, there can be no doubt. That is more than can be said of the authors of the other ancient *śikṣās* of this work.

The works placed in class XIII. of the list in Appx. I., 'Śaiva Philosophy and Tantras,' are comprised by the Kaśmīrians under the general name *Śaiva śāstra*. But in reality they belong to several distinct *śāstras* which all draw their origin from the Śaiva creed. We have firstly a certain number of works referring to the ritual of Śaivism, professed in Kaśmîr, viz. :—

(a) *Dikshāvidhis*, or, as they are commonly called in Kaśmîr, *Kalādikshās*.

(b) Works on the *nitya*, *naimittika*, *kāmya kriyās*, i.e. rites which a Śaiva has to perform daily, or on particular occasions, or in order to obtain particular benefits.

(c) Works on the Tāntrika *anushthānas*, the magic rites which also are *kāmya* rites, or at least closely resemble them.

Another portion of the MSS., and by far the largest, refers to the transcendental doctrines, or the philosophy, of the Śaivas. These must be divided into two classes, according to the two great Śaiva schools of Kaśmîr :—

(a) Works referring to the so-called *Spandaśāstra* of *Vasugupta*,

(b) Works belonging to the *Pratyabhijñāśāstra* of *Somānanda* and *Utpala*.

To a third division belong the various *stotras* or hymns addressed to Śiva, which, on account of their purely philosophical contents, have been placed here instead of under Poetry.

There are, further, a few of the Śaiva *Āgamas* and pieces of two *Sūtras*, the *Kula* and *Vātūla*, which I am unable to classify, though it is not difficult to see that they refer to Śaivism.*

The works belonging to the first class require not many remarks. The rites which they teach are, as I have stated above, imitations of Vedic ceremonies, and some of the *mantras* employed are real Vedic *mantras*, while others are the well-known formulas of the *Mantraśāstra*, consisting of monosyllables. The *Karmakriyākhāṇḍa*, Nos. 438-39, was composed in Vikrama S. 1130, or 1073-74 A.D.† The *guru* of *Somaśambhu*, its author, was called *Saśiva*, and his *paramaguru* *Īśāna*.

* One work, the *Sādhanaśikṣā* has been placed by mistake in class XIII. It is a Vaishṇava book, and should stand in class XII.

† No. 438, fol. 57b, l. 12? *śrīvīkramānkanṛipakālasamudbhaveshu śūṅgāgnībhīḥ samadhikesu śateshvekādaśasu*, etc.

As regards the works comprised in the second division, not one of them is older than the end of the eighth century. *Vasugupta*, the author of the *Spandakārikā*, No. 508,* to whom, as tradition has it, the *Spandasūtras* were revealed, taught his doctrine to Bhaṭṭa Kallaṭa,† a contemporary of *Avantivarman*, A.D. 854.‡ It may therefore be inferred that *Vasugupta* came forward with his doctrine about the end of the eighth century, or even a little later. In no case can he have been earlier. His system has been described by Śāyaṇa-Mādhava in the *Sarvadarsāna-saṃgraha* under the title *Śaivadarśana*.§ I cannot characterize it better than by quoting Professor Gough's words in his prefatory note to the translation: "The Śaivas have a considerable resemblance to the Theistic Sāṅkhya; they hold that God, souls, and matter are from eternity distinct entities, and the object of philosophy is to disunite the soul from matter, and gradually to unite it to God. Śiva is the chief deity of the system, and the relation of the three is quaintly expressed by the allegory of a beast, its fetters and its owner." I may add that while Śiva is the Ātman, his spouse Pārvatī is the *parāmarśaśakti* of the Ātman, and, according to the *Spandasamudoha*,|| is also called *Spanda*, *kimchichchalādbhāsarupatayā*, 'because she appears to be somewhat moveable.' Other names of the Śakti are *ūrmi*, *hala*, *udyoga*, *hṛdaya*, *mālinī*, *parā*, etc., each of which refers to a peculiar aspect of the 'power.' From the resemblance which, as Professor Gough has shown, the Kāśmīrian Śaiva philosophy bears to the Śaivism of Southern India, as well as from the statements which Bāṇa, in the *Śrīharṣacharita*, and the Chinese pilgrims, make regarding the religious sects of India, it is perfectly clear that *Vasugupta* was not the founder of the Śaiva *darśana*. He probably did nothing more than change some of its doctrines.¶

The *Spandasūtras*, Nos. 518-19, which, as well as the *Kārikā* Nos. 508-10, must be considered as belonging to him, have been noticed by Dr. FitzEdward Hall, *Catalogue*, p. 196. *Vasugupta's* pupil Bhaṭṭa Kallaṭa composed the *Spāṇḍasārvasva*, a commentary on his

* Appx. II. clxv.

† See Bhāskarācārya's *Vārttika*, v. 4, Appx. II. clxviii., and Hall, *Catalogue*, p. 196.

‡ *Rājat.* V. 66.

§ See *The Benares Pandit*, New Series, I., pp. 52 *seqq.* It ought to be noted that all Śāyaṇa's authorities seem to be Kāśmīrian works.

|| *Fol.* 2a, l. 7.

¶ Compare also Dr. Hall, *Catalogue*, 196, where Nāgabodha is mentioned as one of *Vasugupta's* predecessors.

teacher's *Kārikā*.* According to Bhāskara's *Vārttika*, vv. 4.5, Kallaṭa seems also to have composed *Sūtras* of his own.† Among the other commentators on the *Spandasūtras* and *Spandakārikā*, *Utpala*, the author of the *Spandapradīpika*, No. 512, belongs probably to the first half of the tenth century, i. e. if he is the same person as he who wrote the *Pratyabhijñāsāstra*. Rāmakaṇṭha, the author of the Tīppaṇa on the *Spandasarvasva* calls himself a pupil of *Utpaladeva*, and lived therefore in the latter half of the tenth century (App. II. p. clxvii.). *Kshemendra*, the author of the *Spandanirṇaya*, No. 511, and of the *Spandasandoha*, 517, appears to be identical with Kshemarāja, the pupil of *Abhinavagupta*, and belongs to the first half of the eleventh century. To the same period belongs, I think, *Bhāskara*, the son of *Divākara*, the author of the *Vārttika*, between whom and Kallaṭa four generations of teachers intervened.‡ I am unable to make out the dates of the other authors.

The second branch of the Śāiva *Darśana* represented in the collection, the *Pratyabhijñādarśana*, has also been described by Śāyaṇa.§ Its name means 'Recognitive system.' It appears to be a pure idealism, and an application of Śankarāchārya's principles to the Śāiva philosophy. Śāyaṇa says regarding it|| :—"Other Māheśvaras are dissatisfied with the views set out in the Śāiva system as erroneous in attributing to motiveless and insentient things causality in regard to the bondage and liberation of transmigrating spirits. They therefore seek another system, and proclaim that the construction of the world or series of environments of those spirits is by the mere will of the Supreme Lord. They pronounce that this Supreme Lord, who is at once other than and the same with the several cognitions and cognita, who is identical with the transcendent self posited by one's own consciousness, by rational proof and by revelation, and who possesses independence, that is, the power of witnessing all things without reference to aught ulterior, gives manifestation in the mirror of one's own soul to all entities as if they were images reflected upon it. Thus looking upon

* Appx. II. clxv-clxvii. The misprint in the heading, which makes Kallaṭa the author of the *Vivaraṇa*, ought to be corrected. It ought to be "*Spandasarvasva*, by Kallaṭa, with the *Spandavivaraṇa sūtramātra* by Rāmakaṇṭha."

† Appx. II. clxviii. I must confess that I do not quite understand the verses. They appear to be corrupt.

‡ See Appx. II., *loc. cit.*

§ The *Pandit*, New Series, pp. 184 *seqq.*

|| The translation is Professor Gough's, given in the *Pandit*.

recognition as a new method for the attainment of ends, and of the highest end, to all men alike without any the slightest trouble and exertion such as external and internal worship, suppression of the breath, and the like, these Māheśvaras set forth the system of recognition."

This system does not appear to be older than the end of the ninth century A.D., and because it is of so late a date it seems to me most probable that its resemblance to Śāṅkarāchārya's doctrines cannot be purely accidental. To a connection between Śāṅkarāchārya's school and the *Pratyabhijñādarśana* points also a Kāśmīrian tradition which asserts that the great Āchārya of the South came to Kāśmīr and was vanquished in a disputation by the chief exponent of the *Pratyabhijñā* doctrines, *Abhinavagupta*. He is also said to have taken with him from Kāśmīr the *Vindhyāvāsinī* devī, which used to be located on the Ḍal lake near the present Shalimār gardens. Not one of these particulars can be true, but the story probably indicates that the Kāśmīrians knew of a connection between the doctrines of the South and their own. The basis for the history of the *Pratyabhijñāśāstra* is the date of *Abhinavagupta*. This author gives the dates of two of his compositions. He says at the end of the *Pratyabhijñāvimarśinī*, *bṛihatī vṛitti*,* that, "impelled by the worshipful Śambhu, he explained the *Īśvarapratyabhijñā* in the (Laukika) year 90, which corresponded to the Kaliyuga year 4115,† in the month of Mārgaśīrsha, or A.D. 1015. Again, at the end of the *Bhairavastotra*‡ he declares that he finished this hymn in the (Laukika) year 68, or if the hundreds are added, 4068, i. e. in 993 A.D. His literary activity falls, therefore, in the last quarter of the tenth century and the first quarter of the eleventh. This date is further confirmed by the statement of the poet *Kshemendra Vyāsa* that *Abhinavagupta* was his teacher in *Alaṅkāra*. One of *Kshemendra*'s compositions, as stated above, is dated 1050 A.D.§ *Abhinavagupta* says, in the beginning|| of the *Dhvanyāloka* and of the *Bhagavadgītāṭīkā*, that his teacher was *Indurāja*, and at the end of the latter work he refers to him as to the son of *Śrībhūtirāja*, and grandson of *Sauchuka*, of the *Kātyāyana gotra*. He further states at the beginning of the *bṛihatī vṛitti*¶ that he received instruction in the *Pratyabhijñāvidhi* from *Lakshamaṇa-*

* Appx. II., p. clix., ll. 22 seqq.

† *Tithi* (15) *śāśi* (1) *jaladhī* (4) *sthe* (*antye yugāṁśe*).

‡ Appx. II., p. clxii.

§ See above, p. 46.

|| See Appx. II., pp. cxxxi. and cxlvii.

¶ Appx. II., p. clix., ll. 3-4: compare also p. clx., l. 16, and p. clxi., l. 5.

gupta, the son of *Narasimhagupta*, and that he is the *prāśishya*, or pupil's pupil, of the *guru* whose work he explains. Consequently *Utpala*, the author of the *Pratyabhijñāsūtra*, and son of *Udayākara*, was the teacher of *Lakṣmanagupta*. Again, *Somānanda** was the teacher of *Utpala*, and it seems to me the first promulgator of the *Pratyabhijñā* system, since he is the oldest authority quoted for it both by *Abhinavagupta* and by *Sāyaṇa*.† Now, as *Abhinavagupta* wrote between 993 and 1015 A.D., *Somānanda* must be placed about the beginning of the tenth century. *Utpala* probably wrote between 930 and 950 A.D., and *Lakṣmanā* taught between 950 and 975 or 980. *Abhinavagupta*'s pupil was *Kṣemarāja*,‡ who wrote the commentary on *Bhaṭṭanārāyaṇa*'s *Stavachintāmaṇi*, the *Śvachchando-ddyota*, the *Paramēśastotrāvaliritti*, the *Paramārthasaṅgrahavṛiti*, the *Pratyabhijñāhṛidaya*, the *Sāmbapanchāśikāvicaraṇa*, and other works not included in the collection. These treatises must all of them have been composed in the first half of the eleventh century. As *Kṣemarāja* calls *Abhinavagupta*§ the *prāśishya*, or pupil's pupil, of *Bhaṭṭanārāyaṇa*, it follows that the latter must have been a contemporary of *Utpala*, and either have taught *Indurāja* or *Lakṣmanagupta*.

The latest of all the writers on the *Pratyabhijñā* who are represented in our collection is *Jayaratha*, the author of the *Viveka*, the commentary on *Abhinavagupta*'s *Tantrāloka*. He gives his pedigree at great length,|| and says that his great great grandfather's brother *Sivāratha* (l. c. v. 21) was the minister of king *Uchchala*, A.D. 1101-1111, and that his father and he himself lived under the protection of one *Rājārāja* (*ibid.* vv. 28-34). As four generations intervene between the minister of *Uchchala* and *Jayaratha*, he must have written about the beginning of the 13th century.

In order to make these chronological deductions clearer, I give a tabular statement of the authors and works on the *Pratyabhijñāsūtra* whose dates are known, together with some additional information.

* Appx. II., p. clix., l. 19.

† See particularly Appx. II.. *Praty. laghuvṛitti*, introductory verses 2 and 3.

‡ Appx. II., pp. clxiii. and clxviii. He is, I think, the same as the *Kṣhemendra* who wrote the *Spandasamśodha*, but certainly different from the poet *Kṣhemendra Vyāsādāsa*.

§ Appx. II., p. cxv., l. 5.

|| Appx. II., pp. cli.-cliv. The name *Jayadratha* on page xxix. ought to be corrected to *Jayaratha*.

Circa	900	Somānanda, author of the <i>Sivadarśinī</i> [Śāyana].			
"	930	Utpala,	{ pupil of the preceding, son of Udayākara,	{ author of	{ <i>Pratyabhijñāśāstra</i> , Nos. 464-66, embodying the opinions of his teacher. <i>Ajāḍapramāṇyāśiddhā</i> , No. 433. <i>Paramesāstotrāvalī</i> , No. 458. <i>Spandapradīpikā</i> , No. 512.
"	930	Bhaṭṭanāṇḍayana,		author of	<i>Starachintāmaṇi</i> , No. 505.
"	950	Lakṣṭhamanagupta,	{ pupil of Utpala, " also of Bhaṭṭanāṇḍayana.		
"	993—1015	Abhinavagupta,	{ pupil of the preceding, " also of Indarāja, " also of Tauta, son of Chukhala, grandson of Varāha-gupta, brother of Manorathagupta,	{ author of	{ <i>Tantrāloka</i> , Nos. 449-53. <i>Tantrasāra</i> , Nos. 447-48. <i>Paramārthasamgraha</i> , No. 459. <i>Parātrimśikāvivaraṇa</i> , No. 460. <i>Bhairavastava</i> , No. 476. <i>Pratyabhijñānamāṇsini</i> , Nos. 464-66. <i>Bodhipāncāśatikā</i> , No. 470.
"	1030	Kṣhemarāja,	pupil of the preceding,	author of	{ <i>Vṛitti</i> on No. 458. <i>Vivṛiti</i> on No. 459. <i>Vivaraṇa</i> on No. 500. <i>Vṛitti</i> on No. 505. <i>Vṛitti</i> on No. 507.
"	1200	Jayaratha,	{ Śringāra or Śringārathā, pupil of Kalyāṇabhaṭṭa,	{ author of the	<i>Sanchechhandoddyota</i> , Nos. 521-523. <i>Tantrālokarivēka</i> , Nos. 449-453.

In conclusion I have to add that the complete MS. of the *Tantrāloka-viveka*, No. 449, which comes from Dīlhi, is probably unique. The MSS. from Kāsmīr are all mutilated, and the Pandits asserted that the commentary on a number of *dhruikas* had been lost.

The little hymn by Avadhūta, No. 474, is ascribed by the Kāsmīrians to the Siddha who, according to Kalhaṇa, I. 112, conquered the Bauddhas in the reign of Jaloka, circa 220 B.C. But I find no evidence to support this statement.

I have now only to add a few remarks regarding the Kāsmīrī language and the MSS. containing works written in Kāsmīrī, Nos. 789-812. Kāsmīrī is a Prakrit, one of the languages descended from Sanskrit, or rather from one of the dialects out of which the classical Sanskrit was formed. It differs, however, very considerably from all its Indian sister-tongues. Nearest to it comes Sindhī, but the differences between Sindhī and Kāsmīrī are greater than those between Sindhī and Gujarātī or Hindī. The chief peculiarities of Kāsmīrī phonetics are :—

(1) The preservation or development of a clear short *a* as a substitute for ancient *ā*, e.g. *āṭha*, † ‘the hand’ = Hindi *hāth*, Sanskrit *hastā*; *chūṭa*, (*tsūra*) ablat. sing. of *chūr*, ‘a thief’ = Sansk. *chorāt*, *chūran*, obj. case pl. = Sansk. *chorāṇām*, *karān*, pres. part. of *karun*, ‘to do.’

(2) A great confusion between *e* and *i* and *o* and *u*, which are frequently difficult to distinguish from each other. Hence the Pandits wrote *ṛ* for *i* and *ṛ* for *e*, *ṛ* for *e*, and *ṛ* for *u*.

(3) The development of the letters *ö*, *ü*, and *û* (pronounced nearly like the German sounds thus marked), either by the influence of a following *i* (Umlaut), or in the case of *u* directly from *i*, e.g. *brör*, ‘a cat,’ fem. of *brōr*, ‘a tom-cat’ = Sansk. *vidlī*, developed by means of an intermediate stage. *brōri*; *karüm*, fem. of *kor*, 1st pers. sing. perf. fem. of *kar*, from *karun*, ‘to do,’ with the affixed pronoun *me*, ‘I,’ derived from *karī-me*, through an intermediate stage **karī-me*.

(4) The regular change of medial *a* and *e* to *u* or *o*, through the influence of an original following *u*: compare, e.g. *karun*, nom. sing. verb noun of the verb *kar*, ‘to do,’ with the objective case *karnas*, where the *u* of the nominative is owing to the lost *u* of the termination, as Sindhī *kuranu* shows, *host^u*, nom. sing., ‘an elephant,’ *hastis*, obj. case.

† The pure clear *a* will be noted here and in the sequel by *a* or *A*; *ch* is to be pronounced *ts*.

On the same principle rests also the intrusion of original final *u* into the preceding syllable, in case the vowel of the latter was *i*; e. g. *nyul^u*, nom. sing. masc. 'blue,' obj. case *nīlis*, *dyāt^h*, perf. pass. part. and perfect tense, 'seen, he saw': compare Gujarāṭi *dāṭho*, Sindhi *dāṭhu*. The Kāśmīrī fem. is also *dāṭhi*.

(5) The development of a final exceedingly short vowel *u*, the representative of original *o* or *u*, of a final *i* of the same description, a remnant of ancient *i*, e. g. *gur^u*, nom. sing. 'a horse' = Hindī *ghoṛo* or *ghoḍo*. The sound occurs regularly in the nominative of all words following the second or *i* declension. In the old Kāśmīrian works, e. g. the Sayings of Lallā, *गोरो* *goro* is written, which is to be pronounced *gur^u*, and the word is dissyllabic. This is not the case in modern poems.

(6) The almost complete disappearance of the soft aspirates *gh*, *dh*, *ḍh*, and *bh*, for which the corresponding unaspirated letters appear, e. g. *gur^u*, 'a horse' = Hindī *ghoḍo*; *bāvun*, 'the telling, the discovering,' or 'to tell, to discover' = Sansk. *bhāvanam*; *bōi*, 'the brother' = Hindi *bhāi*.

(7) The occasional development of *ch* (pronounce *ts*) out of the ancient *ç* *cha*, e. g. *chūr*, 'a thief' = Sansk. *chora*.

(8) The development of a new soft sibilant, *za*, which takes the place of ancient Sansk. *dhya*, Prakrit *jha*, e. g. *manz*, 'in' = Sansk. *madhye*; *bōzun*, 'the hearing, to hear,' from Sansk. *budhya-te*.

(9) The frequency of the change, which Schleicher calls *zetacism*, e. g. *hokh^u*, masc. 'dry' = Sansk. *śushka*, fem. *hōchhi* (= *śushkī* = *sukhī*); masc. *nyūl^u*, fem. *nīj* (= *nīlī* or *nīly*); masc. *gomut^u* 'gone,' fem. *gomūch*.

(10) The nearly complete suppression of lingual *ṇa*, e. g. *karun* = Sansk. *karṇam*, Marāṭhi *karṇem*; *kin*, 'the ear' = Sansk. *karṇa*.

(11) The insertion of an epenthetic *r*, e. g. in the name of the towns Bījbrōr, which stands for Vijayavibhāra, and Prūnch = Puanacha (Hiwen Thsang) and Sansk. Parṇotsa.

In the treatment and in the declensions I note the following peculiarities :—

(1) The unification of the neuter and masculine genders, for which one single form is used, e. g. *nyūl^u*, 'blue,' corresponds to Sansk. *nīlāḥ* and *nīlam*, Gujarāṭi *nīlo* and *nīluṇ*. (The Gujarāṭi forms, too, are pronounced, by everybody except pedants, exactly alike.)

(2) The retention of four of the ancient cases and of two declensions for the masculine and two for the feminine, viz. :—

I.—Stems in a, masculine.

Singular.

Nom.	<i>chûr</i> , 'a thief' = Sansk. <i>choraḥ</i> .
Acc.	<i>chûr</i> = „ <i>choram</i> .
Inst.	<i>chûran</i> = „ <i>choreṇa</i> .
*Ablat.	<i>chûra</i> = „ <i>chorât</i> .
Obj.	<i>chûras</i> = „ <i>chorasya</i> .
Voc.	<i>chûrâ</i>

Plural.

Nom.	<i>chûr</i> = <i>chorâḥ</i> .
Acc.	<i>chûr</i> = <i>chorân</i> .
Inst.	<i>chûrav</i> = Vedic <i>chorebhiḥ</i> .
Obj.	<i>chûran</i> = Sansk. <i>chorâṇām</i> .
Voc.	<i>chûro</i> .

II.—Stems in i and ya.

Singular.

Nom.	<i>host^u</i> , an elephant.
Acc.	<i>host^u</i>
Inst.	<i>hostⁱ</i> , = <i>ī</i> + <i>ā</i> .
Obj.	<i>hastis</i> = Prak. -issa.
Voc.	<i>hastyâ</i> .

Plural.

Nom.	<i>hastⁱ</i> = Sansk. -ayah.
Acc.	<i>hast</i> „ <i>in</i> .
Inst.	<i>hastyav</i> or <i>hastyau</i> = { <i>ibhiḥ</i> . <i>yebhiḥ</i> .
Obj.	<i>hastyan</i> or <i>hastyau</i> { <i>inâm</i>
Voc.	<i>hastyo</i> . { <i>yânâm</i> .

III.—Stems in î.

Singular.

Nom.	<i>devî</i> , a goddess = Sansk. <i>devî</i> .
Acc.	<i>devî</i> = „ <i>devîm</i> .
Inst.	<i>deviyi</i> = „ <i>devyâ</i> .
Obj.	<i>deviyi</i> = „ <i>devyâḥ</i> .
Vov.	<i>deviyî</i>

* This case is of rare occurrence, and not formed from all nouns; examples actually noted are *MANZA*, Sansk. *madhyâtî*; *tALA*, Sansk. *talât*; *nâra*, 'by fire,' etc.

On the same principle rests also the intrusion of original final *u* into the preceding syllable, in case the vowel of the latter was *i*; e. g. *nyul^u*, nom. sing. masc. 'blue,' obj. case *nīlis*, *dyūṭh^u*, perf. pass. part. and perfect tense, 'seen, he saw': compare Gujarāṭi *dīṭho*, Sindhī *dīṭhu*. The Kaśmīrī fem. is also *dīṭhī*.

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Obj.	chûras	= „ chorasya.
Voc.	chûrâ	

Plural.

Nom.	chûr	=	chorâḥ.
Acc.	chûr	=	chorân.
Inst.	chûrav	=	Vedic chorebhiḥ.
Obj.	chûran	=	Sansk. chorâṇâm.
Voc.	chûro.		

II.—Stems in i and ya.

Singular.

Nom.	host ^u , an elephant.
Acc.	host ^u
Inst.	hast ⁱ , = ĩ + á.
Obj.	hastis = Prak. -issa.
Voc.	hastyâ.

Plural.

Nom.	hast ⁱ = Sansk. -ayah.
Acc.	hast „ in.
Inst.	hastyav or hastyau = { ibhiḥ. yebhiḥ.
Obj.	hastyan or hastyau { inâm yânâm.
Voc.	hastyo.

III.—Stems in î.

Singular.

Nom.	devî, a goddess = Sansk.	devî.
Acc.	devî	= „ devîm.
Inst.	deviyi	= „ devyâ.
Obj.	deviyi	= „ devyâḥ.
Voc.	deviyî	

* This case is of rare occurrence, and not formed from all nouns; examples actually noted are *manza*, Sansk. *madhyāt*; *tālā*, Sansk. *talāt*; *nāra*, 'by fire,' etc.

Plural.

Nom.	deviyi	=	Sansk.	devyaḥ.
Acc.	deviyi	=	„	deviḥ.
*Inst.	deviyav	=	„	devibhiḥ.
*Obj.	deviyan	=	„	devīnām.
Voc.	deviyo			

IV.—Mixed *î* and *yâ* stems, the latter in the plural only.

Singular.

Plural.

Nom.	gâḍ, 'a fish.'	gâḍa.
Inst.	gâḍi.	gâḍav.
Obj.	gâḍi.	gâḍan.
Voc.	gâḍî.	gâḍo.

All Kaśmîrî nouns follow one or other of these four declensions, with a few exceptions which have lost the case-terminations nearly or altogether. To the latter class belongs, *e.g.* *yed*, the belly, which only substitutes *yaḍ* in the oblique cases. The only real difficulties consist in the internal vowel-changes, which are most capricious, though always depending on original final *u* or *î*. Thus *brör*, 'a cat,' (fem.) shows in the objective case the old *â* of *vidâli*, and makes *brâri*, while its masc. has in the same case *brôris* = Sansk. *vidâli*[*ka*]*sya*.

Besides these ancient cases, Kaśmîrî forms, like the other Indian Prakrits, a new genitive by means of adjectival affixes, most frequently by the affix *-hyund^u* or *-hyünd^u*, masc., pl. *hindⁱ*, fem. *hinz*, pl. *hinza*, which is attached to the objective case, and becomes, in case the latter ends in *s*—

sund^u (for *shyund*) masc., pl. = *sundⁱ*,

sünz fem., pl. *sünza*,

e.g. *chûrasund^u*, 'belonging to a thief,'

chûranhyund^u, 'belonging to thieves,'

deviyi- { *hyund^u* } = 'belonging to a goddess.'

Substitute for these terminations in the cases of lifeless things adjectives in *uk^u* formed from the base of the word (Sansk. *uka*) fem. *üchⁱ*,

e.g. *svarguk^u*, masc., 'referring to heaven,'

svargüchⁱ, fem.

or *-uv^a*, fem. *-üvⁱ*, *e.g.* *ghasuv^u*, *ghasüvⁱ*, 'of grass.'

For N. Pr. *un^u* m., *unⁱ*, fem. (Sansk. *ûna*, Guj. *no*, *nî*, *num*, is used,

* These two cases are rather formed from a stem in *yâ*.

e.g. *Chandrāmuna*, *mūnī*, 'belonging to Chandrām.'

Numerous other cases may be formed by adding postpositions to the objective cases.

The Pronouns, too, preserve a good many old forms, which do not occur in the other Prakrits, e.g. the nominatives *su*, Sansk. *sa(h)*, and fem. *so*—Sansk. *sā*. But some remarkable new forms have been produced, such as *bo* (spelt by the Pandits *बू*, 'I'), which I take to be a representative of Sansk. *bhanat*, originally pres. part. of *bhū*, 'to be,' but used as a respectful mode of addressing others, and *cha* (*tsa*), 'thou,' which shows a zetacism utterly unknown to Indian vernaculars.

In the verb one of the most striking features is that the *verbum substantivum* is a nominal base with masc. and fem., which has been formed from the root *chha*, which occurs in many Indian vernaculars, viz. :—

Present tense.

	Singular.	Plural.
1	{ Masc. <i>bo chhu-s</i> . Fem. <i>bo chhe-s</i> .	<i>asī chhi</i> . <i>asī chhe</i> .
2	{ Masc. <i>cha chhu-k</i> . Fem. <i>cha chha-k</i> .	<i>tohi chhi-va</i> . <i>tohi chha-va</i> .
3	{ Masc. <i>su chhu</i> . Fem. <i>so chhe</i>	<i>tim chī</i> . <i>tima che</i> .

This paradigm shows also curious affixes in the 1st and 2nd persons singular and in the 2nd person plural, which I believe to be remnants of the personal pronouns that were first attached to the nominal bases, and afterwards once more placed before them. The other tenses of the verb subst. are formed from the root *ās-un*, 'to be.'

In the conjugation of other verbs only three old tenses and moods have been preserved, the imperative, the present, and the future. This agrees with the practice of some of the Indian vernaculars, e.g. of Gujarātī. But the present tense has obtained the sense of the future, and the future tense serves for the conditional, viz. :—

Imper. 2nd pers. *gachhi* (*gats*) = Sansk. *gachha*.

Fut. 3rd pers. *so gachhi* = Sanskrit *gachhati* = Prakrit *gachhai* : compare Guj. Hindī *kare*.

Fut. 3rd pers. pl. *tim gachhan* = Sansk. Prak. *gachhanti*.

Conditional 3rd pers. sing. see *gachhahe*, 'he would go,'

„ 3rd pers. plur. *tim gachhaushahan*, 'they would go.'

The change of the original *sya* to *ha* of the affix is well known in Prakrit.

The affixes mentioned under the verb substantive as being attached to the 2nd person singular and plural occur also here, e.g. *gacchha-k*, 'thou wilt go,' *tohī gacchi-v*, 'you will go.'

The new present tense is formed by the pres. part. with the verb substantive, e.g. *bo gacchhān* (or *gacchhan*) *chhus*, 'I am going, I go.'

The past tense is formed, as in all Indian Prakrits, by the old past part. passive, to which in case of neuter verbs the same affixes are attached which appear in the 1st and 2nd persons singular and 2nd person plural of the verb substantive. With neuter verbs the personal pronouns stand in the nominative case, viz.:—

Past tense of gacchun, 'to go.'

Singular.		
1	{ m. <i>bo gô-s</i> f. <i>bo gaye-s</i>	<i>asi gaī</i> <i>asi gayi</i>
2	{ <i>cha gô-k</i> <i>cha gaye-k</i>	<i>tohī ga-va</i> <i>thī gayi-va</i>
3	{ <i>su gav</i> <i>sa gayi</i>	<i>tim gaī</i> <i>tima gayi</i>

Transitive verbs do not take the affix *s*, *k* in the perfect, but may take the instrumental of the personal pronouns before or behind the participle or both ways in the 1st and 3rd persons, and in the 2nd person either after the participle or before and after it.* The conjugation becomes particularly complicated by the re-appearance of the old final vowels of the nominative of the participle, and by the fact that the affixed pronouns appear in older forms than when they stand before the verb, and that frequently if the object is expressed by a pronoun the latter is added after the personal pronoun, viz.:—

Past tense of karun, 'to do.'

Singular.		Plural.
1 Masc. (a) <i>me kor = Guj. me karyô.</i>		1 Masc. <i>asi kor.</i>
(b) <i>me koru-m.</i>		Fem. <i>asi kar.</i>
(c) <i>koru-m.</i>		2 Masc. <i>tohī koru-va.</i>
1 Fem. (a) <i>me kar.</i>		Fem. <i>tohī kar-va.</i>
(b) <i>me karū-m.</i>		3 Masc. <i>timav kor.</i>
(c) <i>karū-m.</i>		<i>timav koru-k.</i>
2 Masc. (a) <i>che koru-t</i> (<i>t = tî = trayâ</i>).		<i>koru-k.</i>
(b) <i>koru-t,</i>		3 Fem. <i>timav kar.</i>
2 Fem. <i>che karū-t.</i>		<i>timav kara-k.</i>
<i>karū-t.</i>		<i>kara-k.</i>

- 3 Masc. (a) $\left. \begin{matrix} \text{tami} \\ \text{tami} \end{matrix} \right\} \text{kor.}$
 (b) $\left. \begin{matrix} \text{tami} \\ \text{tami} \end{matrix} \right\} \text{koru-n.}$
 (c) koru-m.
 3 Fem. (a) $\left. \begin{matrix} \text{tami} \\ \text{tami} \end{matrix} \right\} \text{kar.}$
 (b) $\left. \begin{matrix} \text{tami} \\ \text{tami} \end{matrix} \right\} \text{karü-n.}$
 (c) karü-n.

The derivation of the preterites from the root of the verb always follows the Sanskrit, and it is impossible to explain them by Kaśmîrî. Thus *deshun*, 'to see,' makes *dyâṭh*^u = *dūṭho* = *drishṭa*; *dyun*, 'to give,' *dyūt*^u = **dito* = Guj. *ḍidho* = Sans. *dattah*. The difficulties for the ordinary learner are further increased by the changes in the radical vowels caused by the original *u* of the nominative termination of the participle.

There is the usual liberal allowance of periphrastic tenses formed with the participles pres. in *ān*, the new past part. in *mut*^u, the participle future = *avun* or *avvōl*, and all the tenses of the verb substantive, e.g.

- bo ōsus *gachhān*, 'I was going,'
 bo chhus *gōmut*^u, 'I have gone,'
 bo chhus *gachhāvōl*, 'I am about to go,'
 bo chhus *gachhavun*, 'I am just about to go.'

Among the old verbal derivatives the Kaśmîrî has preserved the Sanskrit absolutive in *trā*. Thus we have from *gachhun*, 'to go,' *gachhit*, 'having gone,' which stands for **gachhitvā* = **gachhittā*.

This slight sketch will show that Kaśmîrî is a very peculiar language, and worthy of being studied. I believe that it has the greatest importance for the comparative grammar of the Indian vernaculars, because, for instance, it so clearly reveals the manner in which the new cases of the declension have been formed from the old bases, a point which in the other languages is exceedingly difficult. The facts which I have given above differ somewhat from those given by Mr. Bowring,† Dr. Elmslie,‡ and others. They have been obtained partly from Munshi Yār Mahommed, whom I have mentioned above as the late Dr. Elmslie's teacher, and from two Kaśmîrî poems, *Nāgārjunacharita*

and *Mahmūd-i-Gaznav*. I hope to publish the latter soon, and to give a fuller sketch of Kaśmīrī grammar with it.

Kaśmīrī has, like all modern Indian vernaculars, three chief varieties, one used by Brahmans, which is distinguished by the prevalence of Sanskrit words, one used by Musalmans, which is full of Arabic and Persian words that are frequently even pronounced like Persian and Arabic with *Āin*, *Ghain*, *Kh*, etc., and one which is used by women and by uneducated people in general. The last is the most precious one for the philologer, because it gives the old Deśī forms. It also shows invariably numerous dialectic changes occurring in different parts of the country.

The Government collection of MSS. includes works both in the Brahminical and in the Musalman styles. To the first belong the *Lallāvākyaṇi*, Nos. 800-1, the *Bāṇasuravadha*, No. 796, the *Krishṇācatūra*, No. 792, the *Janmacharita*, No. 793, etc., in fact all works with Sanskrit titles and written in Śārada characters. The remainder are Mahommedan books, which sometimes contain two-thirds Persian and Arabic, and one-third Kaśmīrī. The oldest book is the *Lallāvākya*, a poem on Śaiva philosophy by a poetess called Lallā. Next follows the *Bāṇasuravadha*, which was written in the reign of Zain-ul-Ābidīn. It is to be regretted that these two works are not easy to make out, even with the help of a Sanskrit translation. Munshi Yār Mahommed entirely refuses to meddle with them. The Pundits said they understood them, but could not explain them at once when asked to do so. I have only succeeded in making out a few single verses here and there.

Appendix I.
CLASSIFIED LIST OF MSS. PURCHASED IN 1875-76.
A. BRAHMINICAL LITERATURE.
I.—VEDICA.

Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
Atharvavedasanihitā, Paippalādasāklā	O	251	12	N. C.	Paper...	Dev.	Kāśmīr.	Incomplete.
Atharvāsikhopaniṣat	O	4	6	O	Ditto	Śār.	Ditto	Complete.
Ārśādhyāya, from Laugākṣiṣṭra	O	5	12	N. C.	Ditto	Dev.	Ditto	Ditto
Rigvedaprātisākhyaśāhya	Uvaṇa.	14	11	Ditto	Ditto	Ditto	Ditto	Incomplete.
Rigvedasanihitā, with Khilakāṇḍa and Āraṇyaka	O	191	31	Saptarshi 50	Bhūja...	Śār.	Ditto	Complete.
Richaka	O	246	26	O	Paper...	Ditto	Ditto	Ditto
Richaka	O	566	16	O	Ditto	Ditto	Ditto	Incomplete.
Richaka	O	7	6	O	Ditto	Ditto	Ditto	Complete.
Aitareyopaniṣat	O	17	6	O	Ditto	Ditto	Ditto	Ditto
Kāṭhavalī	O	88	13	N. C.	Ditto	Dev.	Ditto	Ditto
Kāṭhaka, I. 7—17 and I. 6	O	178	14	Ditto	Ditto	Ditto	Ditto	Ditto
Kāṭhakagrilhyasūtra sabhāshya	Laugākṣi Devapāla.	125 & 67	25	Saptarshi 47	Ditto	Ditto	Ditto	Ditto
The same	The same.							

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1	Atharvavedasamhitā, Paippalādasākṣhā ...	O	251	12	N. C.	Paper...	Dev.	Kāśmīr.	Incomplete.
2	Atharvasāhikopanishat	O	4	6	O	Ditto	Śār.	Ditto	Complete.
3	Ārśhādhyāya, from Laugākshisūtra	O	5	12	N. C.	Ditto	Dev.	Ditto	Ditto
4	Rigvedapratīśākhyaśāhya	Uvāṇa.	14	11	Ditto	Ditto	Ditto	Ditto	Incomplete.
5	Rigvedasamhitā, with Khilakāṇḍa and Āraṇ- vaka.	O	191	31	Saptarshi 50	Bhūrja...	Śār.	Ditto	Complete.
6	Richaka	O	246	26	O	Paper...	Ditto	Ditto	Ditto
7	Richaka	O	566	16	O	Ditto	Ditto	Ditto	Incomplete.
8	Aitareyopanishat	O	7	6	O	Ditto	Ditto	Ditto	Complete.
9	Kāṭhavalī	O	17	6	O	Ditto	Ditto	Ditto	Ditto
10	Kāṭhaka, I. 7—17 and I. 6	O	88	13	N. C.	Ditto	Dev.	Ditto	Ditto
11	Kāṭhakegrīhyasūtra sabhāśhya	Laugākshi Devapāla.	178	14	Ditto	Ditto	Ditto	Ditto	Ditto
12	The same	The same.	125 & 67	25	Saptarshi 47	Ditto	Ditto	Ditto	Ditto

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	Complete.
13	Kāṭhakaṅṭhiyasūtra sabhashya	Laugākshi Devaṇḍa. The same.	148	16	0	Paper.	Śār.	Kaśmīr.	Incomplete.
14	The same		235	15	0	Bhūja.	Ditto	Ditto	Ditto
15	Kāśhmāṇḍadīpikā	Hararita.	37	10	Saptarshi ³¹	Paper.	Ditto	Ditto	Complete.
16	Kenopanishat	0	6	6	0	Ditto	Ditto	Ditto	Ditto
17	Kaivalyopanishat	0	5	6	0	Ditto	Ditto	Ditto	Ditto
18	Gopātāpini	0	16	6	0	Ditto	Ditto	Ditto	Ditto
19	Grāmageyagāna	0	233	10	1793*	Ditto	Dev.	Jepur.	Ditto
20	Chātūrāśramyadharna	Kārvāyana	4	6	0	Ditto	Śār.	Kaśmīr.	Ditto
21	Chātūrāryā śikṣā	0	...	...	N. C.	Ditto	Dev.	Ditto	Ditto
22	Pravarādhyayas, two	Laugākshi & from Vishnudar-mottara.	20	13	Ditto	Ditto	Ditto	Ditto	Ditto
23	Prasnopanishat	0	12	6	0	Ditto	Śār.	Ditto	Ditto
24	Brihanārāyanopanishat	0	33	6	0	Ditto	Ditto	Ditto	Ditto
25	Brahmopanishat	0	3	6	0	Ditto	Ditto	Ditto	Ditto
26	Mantrārthadīpikā	Śatrughna	70	11	N. C.	Ditto	Dev.	Ditto	Ditto

* Dates to which nothing is added refer to the Vikrama era.

27	Māṇḍukyupaniṣat	0	5	6	0	Ditto	Sār.	Ditto	Ditto
28	Mātaṇḍavedodhāra	0	15	12	N. C.	Ditto	Dev.	Ditto	Ditto
29	Muṇḍakopaniṣat	0	11	6	0	Ditto	Sār.	Ditto	Ditto
30	Mekhalāpaddhati	0	35	11	N. C.	Ditto	Dev.	Ditto	Ditto
31	Yajurvedabhāṣya	Urāṭa	19	23	0	Ditto	Sār.	Ditto	Incomplete.
32	The same	The same.	38	13	N. C.	Ditto	Dev.	Ditto	Ditto
33	Rudrādhya	0	7	23	0	Bhadrja,	Sār.	Ditto	Ditto
34	Vājasaneyī upaniṣat	0	10	6	0	Paper.	Ditto	Ditto	Complete.
35	Vivāṭhapaddhati	0	24	11	N. C.	Ditto	Dev.	Ditto	Ditto
36	Veyāṇa	0	203	9	1674	Ditto	Ditto	Jepur.	Ditto
37	Śvetāśvataropaniṣat	0	17	6	0	Ditto	Sār.	Kāśmīr.	Ditto
38	Sarvopaniṣat	0	4	6	0	Ditto	Ditto	Ditto	Ditto
39	Sāmavedasamhitā, 1st half	0	36	8	0	Ditto	Ditto	Jepur.	Ditto
40	The same, padapāṭha	0	91	8	1686	Ditto	Dev.	Ditto	Ditto
41	Sāmavedasamhitā, 2nd half	0	15	8	0	Ditto	Ditto	Ditto	Incomplete.
42	The same, padapāṭha	0	68	9	1799	Ditto	Ditto	Ditto	Complete.
43	Sāmavidhānabrāhmaṇa	0	45	7	1850	Ditto	Ditto	Ditto	Ditto
44	A roll with notes on the Gotras .....	...	0	...	...	Ditto	Sār.	Kāśmīr.	Ditto

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	Complete.
II.—PURĀṆAS, MĀHĀTMYAS, etc.									
45	Adhikamāśaphala.....	0	1	16	0	Paper.	Śār.	Kaśmīr.	Complete.
46	Anvayabodhinī, commentary on the Veda-stuti in the Bhāgavata.	Kavi Chandra-nipichakravartin.	38	14	1847	Ditto	Dev.	Bikaner.	Ditto
47	Aparājitā	0	1	16	0	Ditto	Śār.	Kaśmīr.	Ditto
48	Āmaranāthamāh.	0	4	12	0	Ditto	Ditto	Ditto	Ditto
49	Amareśvarakalpa	0	7	16	0	Ditto	Ditto	Ditto	Ditto
50	The same	0	12	15	0	Ditto	Ditto	Ditto	Ditto
51	Amareśvaramāh.	0	4	12	0	Ditto	Ditto	Ditto	Ditto
52	Amareśvarayātrā	0	3	12	0	Ditto	Ditto	Ditto	Ditto
53	Indraprasthamāh.	0	33	9	0	Ditto	Dev.	Dilhā.	Incomplete.
54	Kedārapurāṇa	0	46	16	0	Ditto	Śār.	Kaśmīr.	Complete.
55	Khelanamāh.	0	1	12	0	Ditto	Ditto	Ditto	Ditto
56	Gangāmāh.	0	3	16	0	Ditto	Ditto	Ditto	Ditto
57	Gangesvaramāh.	0	2	16	0	Ditto	Ditto	Ditto	Ditto
58	Gargasūnīhitā	0	317	9	N. C.	Ditto	Dev.	Ditto	Ditto

		0	107	14	1905	Ditto	Ditto	Surat.	Ditto
59	Godāvarimāhātmya	0		14		Ditto	Ditto	Surat.	Ditto
60	Tirthamāhātmyasamgraha	0	34	18	N. C.	Ditto	Śār.	Kāśmīr.	Ditto
61	Tirthasamgraha.....	Sāhebrām.	15	14	Ditto	Ditto	Dev.	Surat.	Ditto
62	Dāmarukagarbhāgāmāh.	0	2	12	0	Ditto	Śār.	Kāśmīr.	Ditto
63	Dvārikāmāhātmya	0	198	9	0	Ditto	Dev.	Ditto	Ditto
64	Nilamatapurāṇa	0	50	12	N. C.	Ditto	Ditto	Ditto	Ditto
65	The same	0	65	22	0	Ditto	Śār.	Ditto	Ditto
66	The same	0	109	14	0	Ditto	Ditto	Ditto	Incomplete.
67	The same	0	77	17	0	Ditto	Ditto	Ditto	Ditto
68	The same	0	47	...	0	Ditto	Ditto	Ditto	Ditto
69	Naubandhanamāh.	0	26	16	0	Ditto	Ditto	Ditto	Complete.
70	The same	0	21	14	0	Ditto	Ditto	Ditto	Ditto
71	Pushkaramāh.	0	85	10	1844	Ditto	Dev.	Jepur.	Ditto
72	Bahurūpakalpa	0	4	16	0	Ditto	Śār.	Kāśmīr.	Ditto
73	Bṛihaunnāradyapurāṇa	0	135	12	Saptarshi ²⁹	Ditto	Ditto	Ditto	Ditto
74	Brahmapurāṇa	0	299	21	0	Ditto	Ditto	Ditto	Ditto
75	Bhṛiguṭtīrthamāh.	0	3	12	0	Ditto	Ditto	Ditto	Ditto
76	Bhṛingśāsamsūhitā.....	0	73	15	0	Ditto	Dev.	Dilhi.	Ditto

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
77	Mahāgaṇapatividyā	O	7	12	O	Paper.	Śār.	Kaśmīr.	Complete.
78	Mārtanḍamāh.	O	13	16	O	Ditto	Ditto	Ditto	Ditto
79	The same	O	14	13	O	Ditto	Ditto	Ditto	Incomplete.
80	Mitrāpathādīkūṇḍamāh.	O	4	16	O	Ditto	Ditto	Ditto	Complete.
81	Rāsāpanchādhyāyī	O	45	15	1848	Ditto	Dev.	Bikāner.	Ditto
82	Lambodaraśudhmāh.	O	3	12	O	Ditto	Śār.	Kaśmīr.	Ditto
83	Lingapurāṇa	O	144	15	O	Bhāṛja.	Ditto	Ditto	Incomplete.
84	Vāyuvālanapancharaṅgāmāh.	O	4	12	O	Paper.	Ditto	Ditto	Complete.
85	Vārāhamāh.	O	11	16	O	Ditto	Ditto	Ditto	Incomplete.
86	Vārāhapurāṇa	O	333	13	N. C.	Ditto	Ditto	Ditto	Complete.
87	Vijayēśvaramāh.	O	51	16	O	Ditto	Ditto	Ditto	Ditto
88	Vīratāmāh.	O	4	16	O	Ditto	Ditto	Ditto	Ditto
89	Vishnudharmottara, K. I.	O	275	13	N. C.	Ditto	Dev.	Ditto	Ditto
90	The same, K. II.	O	260	13	Ditto	Ditto	Ditto	Ditto	Ditto
91	The same, K. III.	O	120	12	Ditto	Ditto	Ditto	Ditto	Ditto
92	The same, K. I. & II.	O	1-450	18	O	Bhāṛja.	Śār.	Ditto	Incomplete.

		488—	17	0	Ditto	Ditto	Ditto	Ditto	Ditto
93	The same, K. III.	753	16	0	Paper.	Ditto	Complete.	Ditto	Complete.
94	Śarāvātaramāh.	43	11	0	Ditto	Ditto	Incomplete.	Ditto	Incomplete.
95	Śaradāmāh.	5	10	N. C.	Ditto	Dev.	Ditto	Ditto	Ditto
96	Śivadharmottara	38	16	0	Ditto	Śār.	Ditto	Ditto	Ditto
97	Saudhyāmāh.	9	16	0	Ditto	Ditto	Ditto	Ditto	Ditto
98	Another copy	14	12	0	Ditto	Ditto	Complete.	Ditto	Complete.
99	Sāneśvaramāh.	2	12	0	Ditto	Ditto	Ditto	Ditto	Ditto
100	Sthāpāśramamāh.	3	12	0	Ditto	Ditto	Ditto	Ditto	Ditto
101	Haramukūṭamāh.	19	12	0	Ditto	Ditto	Ditto	Ditto	Ditto
102	Harśeśvaramāh.	8	13	0	Ditto	Ditto	Ditto	Ditto	Ditto
103	The same ....	...	16	0	Ditto	Ditto	Ditto	Ditto	Ditto

		150	7	N. C.	Ditto	Ditto	Ditto	Ditto	Ditto
104	Aditikunḍalāharanātaka	Kādamba.	7	N. C.	Dev.	Gwalior.	Ditto	Ditto	Ditto
105	Adbhutarāmāyana.....	.....	12	0	Śār.	Kāśmīr.	Ditto	Ditto	Ditto
106	Anarghyarāghavanātaka	Murāri.	12	0	Ditto	Ditto	Ditto	Ditto	Ditto
107	Ardhanārīśvarastotra	Kalhapa.	2	N. C.	Ditto	Dev.	Ditto	Ditto	Ditto
108	Ānandakāvya, satika	Ānanda.	13	Ditto	Ditto	Ditto	Ditto	Ditto	Ditto

III.—POETRY, PLAYS, AND FABLES.

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	Complete.
109	Íśvarásataka	Avatāra.	26	11	N. C.	Paper.	Dev.	Kāśmīr.	Complete.
110	Kathākautuka	Varapa- dita.	70	13	.....	Blādja.	Śār.	Ditto	Ditto
111	Kathāsaritsāgara	Somadeva.	424	23	0	Ditto	Ditto	Ditto	Incomplete.
112	The same	The same.	507	21	Saptarshi ¹⁹	Ditto	Ditto	Ditto	Ditto
113	The same	The same.	453	25	.....	Ditto	Ditto	Ditto	Ditto
114	The same, 1st half.....	The same.	359	20	0	Ditto	Ditto	Ditto	Ditto
115	The same, 2nd half	The same.	258	20	0	Ditto	Ditto	Ditto	Ditto
116	Kāleyakutūhalaprabasana	Blaradrāja	51	8	N. C.	Paper.	Dev.	Gwalior.	Complete.
117	Kāśmīnāhātmya	Ratnadhara	7	10	Ditto	Ditto	Ditto	Kāśmīr.	Ditto
118	Kirātārjunya	Blāravi.	70	14	0	Blādja.	Śār.	Ditto	Ditto
119	The same, with a commentary	The same. Jovarāja.	143	20	0	Paper.	Ditto	Ditto	Ditto
120	Another copy	The same	114	23	0	Ditto	Ditto	Ditto	Incomplete.
121	Another copy	The same.	256	20	0	Ditto	Ditto	Ditto	Complete.
122	Another copy	The same.	173	25	0	Ditto	Ditto	Ditto	Incomplete.
123	Kirātākāyadurgaha	Rājakurāḍa.	19	17	0	Ditto	Ditto	Jepur.	Complete.
124	Khaṇḍaprasastivṛtti	Vinayagani	46	15	1461	Ditto	Dev.	Dihā.	Ditto

		Abhinava- gupta.	8	23	0	Ditto	Śār.	Kāśmīr.	Ditto
125	Ghaṭakharparakulakavṛtti	Lakshma- nāchārya.	16	7	N. C.	Ditto	Dev.	Gwalior.	Ditto
126	Chandrikuchapanchasatī	Bilhana.	10	10	0	Ditto	Śār.	Kāśmīr.	Ditto
127	Chaurisuratapanchāsīkā	0	4	10	N. C.	Ditto	Dev.	Ditto	Ditto
128	Jñānakriyādvayaśataka	Vaidya- nātha.	81	10	0	Ditto	Ditto	Dilh.	Incomplete.
129	Tārachandrodaya	Ravisūnu.	21	7	N. C.	Ditto	Ditto	Dhār.	Complete.
130	Tripuradahana	Dandin.	5	11	1824	Ditto	Ditto	Bikāner.	Incomplete.
131	Daśakumāracharita	Kshemen- dra.	107	15	0	Ditto	Śār.	Kāśmīr.	Complete.
132	Daśavatāracharita	The same.	68	12	N. C.	Ditto	Dev.	Ditto	Ditto
133	The same	Rājānaka Gopāla.	4	12	Ditto	Ditto	Ditto	Ditto	Ditto
134	Dinākrandanastotra	Loshṭha...	5	10	Ditto	Ditto	Ditto	Ditto	Ditto
135	Dinākrandanastotra	The same.	19	9	Ditto	Ditto	Śār.	Ditto	Ditto
136	The same	Ananda- vardhana.	25	12	Ditto	Ditto	Dev.	Ditto	Ditto
137	Devisataka saṭika.....	0	15	11	Ditto	Ditto	Ditto	Ditto	Ditto
138	Devistotra	Yāsaskara.	103	11	0	Ditto	Śār.	Ditto	Ditto
139	Nalachampā	Trivikrama.	121	20	0	Ditto	Dev.	Dilh.	Incomplete.
140	Naishadhīya saṭika	Śrīharsha. Vidyāra- yayogī.	561	21	0	Ditto	Śār.	Kāśmīr.	Complete.
141	The same	The same.							

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
142	Naishadhya saṭika	Śrīharsha Vidyādhara.	414	12	1649	Paper.	Dev.	Dillī.	Incomplete.
143	The same	Śrīharsha Ananda-rājānaka.	...	16	Saptarshi ⁶⁶	Ditto	Śār.	Kāsmīr.	Complete.
144	Panchatantra.....	Viṣṇusarman.	140	12	O	Ditto	Dev.	Jepur.	Ditto
145	The same	The same.	159	9	O	Ditto	Śār.	Kāsmīr.	Incomplete.
146	Padyāmrītasopāna	Bhāskara Agnihotri.	43	9	O	Ditto	Dev.	O	Complete.
147	Padyāvali	Rūpago-svāmi.	23	10	N. C.	Ditto	Ditto	Kāsmīr.	Ditto
148	Pārvatīparinaya nāṭaka	Bānabhaṭṭa	66	13	Ditto	Ditto	Ditto	Ujjain.	Ditto
149	Purushaparīkshā	Vidyāpati.	100	9	1870	Ditto	Ditto	Dillī.	Ditto
150	Prithvīvijaya saṭika	O. Jonarāja.	...	...	O	Bhūja.	Śār.	Kāsmīr.	Incomplete.
151	Pradyumnaśikharapīṭhāśṭaka	Rājānaka Gopāla.	1	12	N. C.	Paper.	Dev.	Ditto	Complete.
152	Prabodhachandrodaya	Krishna-misra.	41	14	O	Ditto	Śār.	Ditto	Ditto
153	Bhaṭṭikāya Jayamangalāśīkāśhita	Bhaṭṭi.	215	15	1849	Ditto	Dev.	Dillī.	Ditto
154	Bhāratamanjari	Kshe-mendra.	354	24	Saptarshi ⁵³	Ditto	Śār.	Kāsmīr.	Ditto
155	Bhuvaneśvarīstotra	Padmanābha.	18	13	1799	Ditto	Dev.	Jepur.	Ditto
156	Bhojaprabandha	Ballāla.	64	25	O	Bhūja.	Śār.	Kāsmīr.	Ditto

	The same	The same.	57	12	N. C.	Paper.	Dev.	Dhár.	Ditto
157	The same	The same.	57	12					Ditto
158	Madásachampú	Trivikrama.	81	10	O	Ditto	Ditto	Gwalior.	Ditto
159	Mahábhārata.....	O	339	24	O	Bhūja.	Śár.	Kásmír.	Incomplete.
160	Maháájñistava	Rájánaka Gopála.	3	12	N. C.	Paper.	Dev.	Ditto	Complete.
161	Mahimnastotra satika	O	93	24	O	Bhūja.	Śár.	Ditto	Ditto
162	Málatimádhava	Bhavabhūti	90	11	O	Paper.	Ditto	Ditto	Ditto
163	Another copy	The same.	65	10	O	Ditto	Ditto	Ditto	Incomplete.
164	Meghadūtāṭiká	Vallabha- deva.	34	21	.....	Ditto	Ditto	Ditto	Ditto
165	Yasomangalastotra	Dilārāmaka	A roll with painted initials.	..	O	Ditto	Dev.	Ditto	Complete.
166	Yudhishthiravijayakavya satika	Vásudeva Ratna- kaṇṭha.	136	12	N. C.	Ditto	Ditto	Ditto	Ditto
167	The same	The same	..	..	O	Ditto	Śár.	Ditto	Ditto
168	Raghuvamśaṭika	Mallinātha	138	15	O	Ditto	Dev.	Bikāner.	Ditto
169	Rasikasarijivini, Amarōkaṭika	Arjunavar- man.	112	9	O	Ditto	Ditto	Jepur.	Ditto
170	Rájataranginī	Kalhana.	386	24	O	Ditto	Śár.	Kásmír.	Ditto
171	Rájataranginī	Jonarāja.	47	24	O	Ditto	Ditto	Ditto	Ditto
172	Another copy	The same.	35	19	O	Ditto	Ditto	Ditto	Incomplete.

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
173	Rājataranginī	Jonarāja.	67	18	O	Paper.	Dev.	Dillī.	Complete.
174	Rājataranginī	Śrīvara.	65	24	O	Ditto	Śār.	Kaśmīr.	Ditto
175	The same	The same.	107	18	O	Ditto	Dev.	Dillī.	Ditto
176	Rājataranginī samgraha	Sāhebrām.	10	13	N. C.	Ditto	Ditto	Kaśmīr.	Ditto
177	The same	The same.	42	12	Ditto	Ditto	Ditto	Ditto	Ditto
178	The same	The same.	75	12	Ditto	Ditto	Ditto	Ditto	Ditto
179	Rājāvalipatākā	Prājya- bhāṭṭa.	48	24	O	Ditto	Śār.	Ditto	Ditto
180	The same	The same.	41	18	O	Ditto	Dev.	Ditto	Ditto
181	Rāmakṛishnakāvya	Sāryakavi.	16	14	O	Ditto	Ditto	O	Ditto
181A	Rāmasetupradīpa	Rāmadāsa.	68	23	O	Ditto	Śār.	Kaśmīr.	Incomplete.
182	Rāmāyanakathāsāra, illustrated	Kshemen- dra.	410	13	...	Ditto	Ditto	Ditto	Complete.
183	The same	The same.	185	12	N. C.	Ditto	Dev.	Ditto	Ditto
184	Rāvānārjuniya	Bhīma.	61	14	Ditto	Ditto	Ditto	Ditto	Incomplete.
185	Vāsavādattā	Subandhu.	...	...	O	Ditto	Śār.	Ditto	Complete.
186	Vāsavādattāvivṛiti	Śyngāra- gupta.	16	26	O	Ditto	Ditto	Ditto	Ditto
187	Vikramacharitra	O	53	12	N. C.	Ditto	Dev.	Nāgpur.	Ditto

188	Videgdamādhavanātaka .....	....	62	12	Ditto	Ditto	Kaśmīr.	Ditto
189	Vedāpananchvinśatī	O	136	15	O	Bhārja	Ditto	Ditto
190	Vivannodataranginī	Chiranjīva- bhāṭa.	22	12	N. C.	Paper.	Ditto	Ditto
191	Śambhūrājacharitra, with a commentary ...	Harikavi.	133	10	O	Ditto	Surat.	Incomplete.
192	Śakuntalanātaka	Kālidāsa.	72	15	O	Bhārja.	Kaśmīr.	Complete.
193	The same	The same.	57	10	1688	Paper.	Bikāner.	Ditto
194	Śivamālā	Rājānaka Gopāla.	2	12	N. C.	Ditto	Kaśmīr.	Ditto
195	Śṛṅgaratīlaka	Kālidāsa.	4	12	Ditto	Ditto	Ditto	Ditto
196	Śṛṅgarasātaka	Nāgarāja.	12	15	O	Ditto	Ditto	Ditto
197	Śṛīkanṭhacharita	Mankha.	80	10	N. C.	Ditto	Ditto	Ditto
198	The same	The same.	100	24	O	Ditto	Ditto	Ditto
199	The same	The same.	142	9	O	Bhārja.	Ditto	Incomplete.
200	Śṛīkanṭhacharitaṭīkā	Jonarāja.	222	12	N. C.	Paper.	Ditto	Complete.
201	Samayamāṭīkā	Kshemen- dra.	47	15	O	Bhārja.	Ditto	Ditto
202	Simhāsanaadvitrinśatī	O	84	15	O	Ditto	Ditto	Ditto
203	Subhāshitāvalī	Śāvara ...	170	12	.....	Paper.	Ditto	Ditto
204	The same	The same.	177	12	N. C.	Ditto	Ditto	Ditto
205	The same	O	58	7	O	Ditto	Ditto	Incomplete.

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	Complete.
206	Stutikusumānjali, tīkāśahitā	Jagaddhara Ratnakar- t̥ha.	165	15	O	Bhūrja.	Śār.	Kāśmīr.	Complete.
207	Another copy.....	The same.	359	23	Saptarshi ⁵⁰	Paper.	Ditto	Ditto	Ditto
208	Another copy.....	The same.	96	12	N. C.	Ditto	Dev.	Ditto	Ditto
209	Hanumannātaka satīka	O Mohana- dāsa.	92	15	O	Ditto	Ditto	Dillī.	Ditto
210	Another copy.....	O	45	13	1680	Ditto	Ditto	Jepur.	Ditto
211	Hanumatstotra	O	1	12	N. C.	Ditto	Ditto	Kāśmīr.	Ditto
212	Haracharītachintāmaṇi	Jayadratha.	75	10	Ditto	Ditto	Ditto	Ditto	Ditto
213	The same	The same.	73	16	O	Bhūrja.	Śār.	Ditto	Incomplete.
214	The same	The same.	8	15	O	Paper.	Ditto	Ditto	Ditto
215	Haravijayakāvya	Ratnakara.	414	9	N. C.	Ditto	Dev.	Ditto	Complete.
216	The same	The same.	194	11	Ditto	Ditto	Ditto	Ditto	Ditto
217	Haravijayaṭīkā	Alaka	126	11	Ditto	Ditto	Ditto	Ditto	Incomplete.
218	Harivaṁśa	O	337	15	O	Bhūrja.	Śār.	Ditto	Ditto
219	Harshacharita	Bānabhaṭṭa	121	...	N. C.	Paper.	Dev.	Ditto	Complete.
220	The same	The same.	308	...	O	Ditto	Śār.	Ditto	Ditto

221	The same	The same.	164	...	O	Ditto	Ditto	Ditto
222	Harshacharitasamketa	Śaṅkara.	71	...	N. C.	Ditto	Dev.	Ditto
223	Hitopadeśa	O	36	10	1905	Ditto	Ditto	Ditto
IV.—POETICS.								
224	Abhidhāvṛttimātrikā	Mukula- bhāṭṭa.	12	12	N. C.	Ditto	Ditto	Ditto
225	Arthālamkāra	O	78	20	O	Ditto	Śār.	Incomplete.
226	Alamkāraśikā	O	15	10	O	Ditto	Dev.	Complete.
227	Alamkāraśikā	Śobhākara.	104	11	N. C.	Ditto	Ditto	Ditto
227 ^A	The same	The same.	22	9	O	Ditto	Śār.	Incomplete.
228	Alamkāraśikā	The same.	4	9	O	Ditto	Ditto	Complete.
229	Alamkāraśikā	O	17	9	O	Ditto	Ditto	Ditto
230	Alamkāraśikā	Jayadratha.	252	9	...	Ditto	Ditto	Ditto
231	Another copy	The same.	99	10	N. C.	Ditto	Dev.	Ditto
232	Another copy	The same.	131	16	O	Bhūja.	Śār.	Ditto
233	Another copy	The same.	105	22	O	Paper.	Ditto	Incomplete.
234	Alamkāraśikā	Mānik- yadeva.	32	12	N. C.	Ditto	Dev.	Complete.
235	Another copy	The same.	35	15	O	Ditto	Śār.	Ditto
236	Alamkāraśikā	Ruyyaka.	48	11	Ditto	Ditto	Dev.	Ditto

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
237	Another copy.....	The same.	110	9	0	Paper.	Śār.	Kaśmīr.	Complete.
238	Another copy.....	The same.	63	18	0	Blāṛja.	Ditto	Ditto	Ditto
239	Another copy.....	The same.	2	9	0	Paper.	Ditto	Ditto	Incomplete.
240	Alaṁkārodāharana ..	Jayadratha.	35	12	N. C.	Ditto	Dev.	Ditto	Complete.
241	Alaṁkārodāharana ..	Śobhākara.	35	16	0	Ditto	Śār.	Ditto	Ditto
242	Kāvyaṇṇakāśa ..	Mamūta.	78	18	0	Blāṛja.	Ditto	Ditto	Ditto
243	Another copy.....	The same.	157	9	0	Paper.	Ditto	Ditto	Ditto
244	Kāvyaṇṇakāśa saṭika.....	Jayanta.	101	16	N. C.	Ditto	Dev.	Bluj.	Incomplete.
245	Kāvyaṇṇakāśaṭikā Sārabodhinī ..	Vatsavar- ma.	102	12	0	Ditto	Śār.	Kaśmīr.	Ditto
246	Kāvyaṇṇakāśaṇḍaṇa ..	Rājānaka Anandakavi	268	21	0	Blāṛja.	Ditto	Ditto	Complete.
247	Kāvyaṇṇakāśaṇṇiketa ..	Ruchaka.	33	24	0	Paper.	Ditto	Ditto	Ditto
248	Kāvyaṇṇaṇṇakāra ..	Rudraṭa(?)	27	13	N. C.	Ditto	Dev.	Ditto	Ditto
249	Chandrālōka ..	Jayadeva.	29	9	1862	Ditto	Ditto	Ditto	Ditto
250	The same, Chandrālōka saṭika ..	The same. Pāyagunde.	63	13	N. C.	Ditto	Ditto	Nāgpur.	Ditto
251	Chandrālōka saṭika ..	The same. Pradyota- nabbatta.	34	15	0	Ditto	Ditto	Kaśmīr.	Ditto

	Another copy.....	The same.	42	12	N. C.	Ditto	Ditto	Ditto
252	Another copy.....	The same.	42	12	N. C.	Ditto	Ditto	Ditto
253	Dhvanigāthāparijā Dhvanyaloka.....	Ratnākara.	9	12	Ditto	Ditto	Ditto	Ditto
254	Dhvanyaloka or Sahridayaloka.....	Ānanda- vardhana.	27	12	Ditto	Ditto	Ditto	Ditto
255	The same, with the Lochana	The same. Abhinava- gupta.	168	12	Saptarshi 4951	Ditto	Ditto	Ditto
256	Another copy	The same.	188	15	0	Ditto	Śār.	Ditto
257	Another copy	The same.	357	14	0	Ditto	Ditto	Ditto
258	Rasamanjariparimala	Chintā- mani.	88	9	1759	Ditto	Dev.	Ditto
259	Another copy.....	The same.	136	16	0	Ditto	Śār.	Incomplete.
260	Vāmanasūtravṛtti.....	Vāmana ...	46	12	0	Ditto	Dev.	Complete.
261	Vṛttivārttika	Appaiya Dikshita.	33	8	N. C.	Ditto	Ditto	Ditto
262	Another copy	The same.	35	8	Ditto	Ditto	Ditto	Ditto
263	Śabdavyāpāravichāra	Rājānaka Mannāṇa.	6	12	N. C.	Ditto	Ditto	Ditto
264	Śringāratilaka	Rudhrāṇa ...	22	14	0	Bhārja.	Śār.	Incomplete.
265	Sahridayalīlā.....	Rājānaka Ruyyaka.	2	15	0	Paper.	Ditto	Complete.
266	Another copy	The same.	3	12	N. C.	Ditto	Dev.	Ditto
V.—METRICS.								
267	Pīṅgalārthapradīpa	Lakṣmī- nātha.	43	14	0	Ditto	Ditto	Incomplete.
268	Śrutabodha	Kālidāsa...	4	17	0	Ditto	Śār.	Complete.

V.—METRICS.

267	Piṅgalāthapadīpa	Lakṣmī- nātha.	43	14	0
268	Śrutarabodha	Kālidāsa...	4	17	0

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
269	Another copy.....	The same.	3	15	0	Paper.	Śār.	Kaśmīr.	Complete.
270	Suvṛittatīlaka	Kshemen- dra.	11	12	N. C.	Ditto	Dev.	Ditto	Ditto
VI.—GRAMMAR.									
271	Apāsabadanīrākaraṇa.....	Jagaddhara.	15	25	0	Ditto	Śār.	Ditto	Ditto
272	Avyayavṛitti	Kshira- svāmin (?).	10	15	0	Ditto	Ditto	Ditto	Ditto
273	Unādisūtravṛitti	Ujjvala- datta.	108	6	1656	Ditto	Dev.	Bikāner.	Ditto
274	Unādisūtravṛitti, daśapādi	Mārikyā- deva.	54	13	N. C.	Ditto	Ditto	Kaśmīr.	Ditto
275	Another copy.....	The same.	107	15	0	Bhāṛja.	Śār.	Ditto	Ditto
276	Another copy.....	Mārikyā- deva.	154	13	0	Ditto	Ditto	Ditto	Incomplete.
277	Kātantrakaumudī	Govardha- nabhaṭṭa.	106	15	Saptarshi53	Paper.	Ditto	Ditto	Ditto
278	The same	The same.	306	15	Śaka 1793.	Ditto	Ditto	Ditto	Complete.
279	Kātantraleghuvṛitti p. ardha	Chhuelh- chuka- bhaṭṭa.	47	12	N. C.	Ditto	Dev.	Ditto	Ditto
280	The same, uttarārdha	The same.	63	12	Ditto	Ditto	Ditto	Ditto	Ditto
281	Kātantrasūtrāṇi	Śarvavar- man.	13	12	Ditto	Ditto	Ditto	Ditto	Ditto
282	Kārakaparīkshā.....	Pasupati.	20	9	1732	Ditto	Ditto	Bikāner.	Ditto

		440	...	.....	Bhārja.	Śār.	Kāśmīr.	Ditto
283	Kāśikāvṛitti	440	14	O	Paper.	Ditto	Ditto	Incomplete.
284	Kāśikāvṛittinīyāsa, I. II. 2-4	51	12	N. C.	Ditto	Dev.	Ditto	Ditto
285	Kāśikāvṛittinīyāsa, IV.	58	12	Ditto	Ditto	Ditto	Ditto	Ditto
286	The same, adly. VII.	94	12	O	Ditto	Śār.	Ditto	Complete.
287	Kshīrataraṅgi	257	12	N. C.	Ditto	Dev.	Ditto	Ditto
288	Kshīrataraṅgaśuketa	57	12	Ditto	Ditto	Ditto	Ditto	Ditto
289	Chandrasūtrāni, varṇa and paribhāṣā	1	12	Ditto	Ditto	Ditto	Ditto	Ditto
290	Nipātavyayopasargavṛitti	18	10	Ditto	Ditto	Ditto	Pāṭha.	Ditto
291	Paribhāṣāvṛitti	55	12	Ditto	Ditto	Ditto	Kāśmīr.	Ditto
292	Pādaprakaraṇasamgati	3	15	O	Ditto	Śār.	Ditto	Ditto
293	Prākṛitapraśaṅgikā manoranā	35	17	O	Ditto	Ditto	Ditto	Ditto
294	Another copy	41	15	O	Ditto	Ditto	Ditto	Ditto
295	Prākṛitarahasya or Shaḍbhāṣāvṛtika	3	15	O	Ditto	Ditto	Ditto	Ditto
296	Another copy	1	20	O	Bhārja.	Ditto	Ditto	Incomplete.
297	Bālabodhinī	346	20	Saptar- shi 13.	Ditto	Ditto	Ditto	Ditto
298	Another copy	295	24	Saptar- shi 40.	Paper.	Ditto	Ditto	Complete.
299	Another copy, pūrvārtha	175	22	O	Bhārja.	Ditto	Ditto	Incomplete.
300	Bālabodhinīyāsa, pūrvārtha	96						

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	Complete.
301	Bālālokaśaṅkṣhepa	O	10	15	O	Blūrja.	Śār.	Kāśmīr.	Complete.
302	Bhāṣānuśāsana	Yāśājñakavi	10	12	N. C.	Paper.	Dev.	Ditto	Ditto
303	Mahābhāṣhya, navālmikī	Patanjali.	98	23	O	Ditto	Śār.	Ditto	Incomplete.
304	The same, I. 1. 103—2, 63	The same.	70	13	O	Ditto	Ditto	Ditto	Ditto
305	The same, I. 4—VI. I.	The same.	101	23	O	Ditto	Ditto	Ditto	Ditto
306	Mahābhāṣhyapradīpa	Kaiyaṭa.	99	20	O	Ditto	Ditto	Ditto	Incomplete.
307	Yanlunantasiromani	Śeṣhalapish- na.	12	14	O	Ditto	Dev.	Bikāner.	Complete.
308	Rāpavātara	O	355	15	O	Blūrja.	Śār.	Kāśmīr.	Incomplete.
309	Lingānuśāsana	Pāṇini ...	5	15	O	Paper.	Ditto	Ditto	Complete.
310	Lingānuśāsanaṭīkā sarvārthalakṣhanā	Śivaramavā- min. Har- shavar- dhana.	...	15	O	Ditto	Ditto	Ditto	Ditto
311	Another copy	The same.	58	14	Sapt. 36	Blūrja.	Ditto	Ditto	Ditto
312	Lingānuśāsanaṭīkā	O	33	15	O	Paper.	Ditto	Ditto*	Ditto
313	Vākyadīpikā	Yāsomitra	21	12	N. C.	Ditto	Dev.	Ditto	Ditto
314	Vākyapradīpa, K. II. with ṭīkā	Bharṭṛhari. Panyarāja.	...	...	Ditto	Ditto	Ditto	Ditto	Ditto
315	Vārttikapāṭha	Kātyāyana	34	12	Ditto	Ditto	Ditto	Ditto	Ditto

		0	11	...	0	Ditto	Śār.	Ditto	Ditto
316	Vyākhyānaprakriyā	0	11	...	0	Ditto	Śār.	Ditto	Ditto
317	Another copy	0	11	...	0	Ditto	Ditto	Ditto	Ditto
318	Another copy	0	13	15	0	Ditto	Ditto	Ditto	Ditto
319	Vyākhyānaparibhāṣāvirṭti	Vyākhyā O	31	12	Ditto	Ditto	Dev.	Ditto	Ditto
320	Another copy	The same.	23	10	Ditto	Ditto	Ditto	Ditto	Ditto
321	Śabāvaloka	Jayadeva- mīśra.	139	9	1856	Ditto	Ditto	Bikāner.	Ditto
322	Śiṣyāhitanāyasa	Ugrabhūti	230	21	0	Bhūja.	Śār.	Kāśmīr.	Incomplete.
323	Another fragment to complete the beginning of No. 323.	The same.	43	34	0	Paper.	Ditto	Ditto	Ditto
324	Another fragment to complete No. 299 at the end.	The same.	7	12	N. C.	Ditto	Dev.	Ditto	Ditto
325	Another fragment	The same.	118	24	0	Bhūja.	Śār.	Ditto	Ditto
326	Shoḍaśakārikā	0	14	13	0	Paper.	Ditto	Ditto	Complete.
327	Samanvayapradīpasainketa	0	12	12	N. C.	Ditto	Dev.	Ditto	Ditto
328	Sārapradīpikā	Jagannātha	61	15	1892	Ditto	Ditto	Bikāner.	Ditto
VII.—KOSHAS.									
329	Anekārthadhvanimanujarī	Malāksha- panaka.	12	15	Saptarshi ⁴³	Ditto	Śār.	Kāśmīr.	Ditto
330	Abhidhānavratnamālā	Halāyudha.	57	10	0	Ditto	Dev.	Dillī.	Incomplete.
331	Amarakosha	Amarasū- tra.	37	12	0	Bhūja.	Śār.	Kāśmīr.	Ditto

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
332	Amarakoshaṭkā, K. I.	Kshirasāmi.	47	12	N. C.	Paper.	Dev.	Kaśmīr.	Complete.
333	Amarakoshaṭkā	The same.	310	20	1690	Ditto	Ditto	Jepur.	Ditto
334	Amarakoshaṭkā	Brīhaspati.	326	17	Saptarshi ²²	Ditto	Śār.	Kaśmīr.	2 leaves missing.
335	Amarakoshaṭkā	O	22	12	O	Ditto	Dev.	Dillī.	Incomplete.
336	Nānamālā	Dhananjaya.	8	12	N. C.	Ditto	Ditto	Kaśmīr.	Complete.
337	Mankhakosha	Mankha.	92	10	Ditto	Ditto	Ditto	Ditto	Ditto
338	Another copy.....	The same.	60	11	O	Bhūja.	Śār.	Ditto	Incomplete.
339	Lokaprakāśa.....	Kshemen-dra.	46	20	Saptarshi ²⁰	Paper.	Ditto	Ditto	Complete.
340	The same, Prak. I.	The same.	4	12	N. C.	Ditto	Dev.	Ditto	Ditto
341	Vastukosha	O	80	7	O	Ditto	Śār.	Ditto	Ditto
VIII.—LAW AND POLITY.									
342	Āchārādarsa	Śrīdatta ...	73	9	O	Ditto	Dev.	Dillī.	Ditto
343	Kāmandikīyanīśara.....	Kāmandakī Jayarāna.	198	7	O	Ditto	Ditto	Ajmir.	Ditto
344	Kālanirṇayasiddhānta satika	Raghubāna	117	9	1805	Ditto	Ditto	Dillī.	Ditto
345	Kṛtyāratnāvali	Rāmachandrahatka.	68	9	O	Ditto	Ditto	Ditto	Ditto
346	Gautamīyadharmasāstravṛtti, mitāksharā.....	Haradatta.	79	19	O	Ditto	Ditto	Ditto	Ditto

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Charac- ter.	Place where bought.	
364	Vivādaravabhāṣana	Gaurikānta	206	11	1838	Bhoja.	Dev.	Dilh.	Complete.
365	Vṛamitrodaya, vyavahāra	Mitrāmīśra	217	16	1872	Ditto	Ditto	Ditto	Ditto
366	Vyavahārasukhiya	Toḍarā- nanda.	85	9	1638	Ditto	Ditto	Ditto	Ditto
367	Vyavahāraṅgasmrītisarvasva	O	35	7	O	Ditto	Ditto	Ditto	Ditto
368	Śāṅkhasmṛiti	O	14	9	O	Ditto	Ditto	Jepur.	Ditto
369	Sadāchāraśāndrodaya	Maheśaka.	157	12	O	Ditto	Ditto	Dilh.	Ditto
370	Sadāchāranirṇaya	O	20	13	1836	Ditto	Ditto	Ditto	Ditto
371	Samayapradīpa	Dattopā- dhyāya.	55	10	O	Ditto	Ditto	Ditto	Ditto
372	Samayamayākha	Nīlakantha.	132	9	O	Ditto	Ditto	Ditto	Incomplete.
373	Smṛitisāṅgraha	O	128	12	1728	Ditto	Ditto	Ditto	Complete.
IX.—SĀṅKHYA PHILOSOPHY.									
374	Yuktīdīpikā	Vāchaspati- mīśra.	122	12	N. C.	Ditto	Ditto	Kaśmīr.	Ditto
375	Śāṅkhyachandrikā	Nārāyaṇa- tīrtha.	27	13	O	Ditto	Ditto	Dilh.	Incomplete.
376	Śāṅkhyasūtravṛtti	O	27	13	O	Paper ...	Ditto	Ditto	Ditto

X.—NYĀYA AND VAISĒSHIKA PHILOSOPHY.

			38	9	0	Paper ...			
377	Ākhyātāvatātippani	Raghudeva	38				Ditto	Bikāner.	Complete.
378	Tattvachintāmani	Jayadeva.	16	10	0	Ditto	Ditto	Ditto	Incomplete.
379	Tarkadīpikā	Ānandānu- bhava.	31	20	0	Bhūjia.	Śār.	Kāsmīr.	Ditto
380	Tarkasaingraha, dīpikāsahita	Anuani- bhatta.	26	21	.....	Paper ...	Ditto	Ditto	Complete.
381	Tarkānritachashaka	Gangā- rāna.	192	9	0	Ditto	Dev.	Bikāner.	Ditto
382	Tārkikavakshālaghuhīkā	0	21	20	0	Bhūjia.	Śār.	Kāsmīr.	Incomplete.
383	Dharmikatāvachhedakapratyāsatti	0	28	10	1656	Paper.	Dev.	Bikāner.	Complete.
384	Nyāvakandalīkā	Śrīlbara...	261	15	0	Ditto	Śār.	Kāsmīr.	Ditto
385	Nyāvakalikā	Jayanta ...	17	17	0	Ditto	Ditto	Ditto	Ditto
386	Another copy	The same.	26	21	Saptarshi ³⁵	Ditto	Ditto	Dilhi.	Ditto
387	Another copy	The same.	12	14	0	Ditto	Dev.	Ditto	Ditto
388	Another copy	The same.	13	12	N. C.	Ditto	Ditto	Kāsmīr.	Ditto
389	Nyāvakusumānjlikārikā	Udayanā- chārya.	4	20	0	Bhūjia.	Śār.	Ditto	Ditto
390	Nyāyamanjari	Jayanta ...	435	19	0	Ditto	Ditto	Ditto	Incomplete.
391	Nyāvasārapadapañjikā	Vāsudeva.	50	12	N. C.	Paper.	Dev.	Ditto	Complete.
392	Padārthadīpikā	Kaundā- bhāṭṭa.	33	24	0	Ditto	Śār.	Ditto	Ditto
393	Padārtharatnamaujsha	Krishnam- bhāṭṭa.	10	21	0	Ditto	Ditto	Ditto	Ditto

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	Complete.
394	Another copy.....	The same.	14	20	O	Bhūja.	Śar.	Kaśmīr.	Incomplete.
395	Pranāmananjari	Sarvadeva-sāri.	17	20	Saptarshī ³²	Ditto	Ditto	Ditto	Ditto
396	Prāśastabhūṣiṇya	Prāśasta...	25	12	N. C.	Paper.	Dev.	Ditto	Complete.
397	Another copy.....	The same.	27	20	O	Bhūja.	Śār.	Ditto	Incomplete.
398	Mitabhūṣiṇī	Mādhava.	38	13	O	Paper.	Dev.	Bikāner.	Complete.
399	Lakṣaṇasaṅgraha	Ratneśaka.	9	28	O	Ditto	Śār.	Kaśmīr.	Ditto
400	Laṅkāyāsaṅgraha	Raghuṇā-thavarnan.	64	12	O	Ditto	Ditto	Ditto	Ditto
401	The same	The same.	...	...	.....	Ditto	Dev.	Jepur.	Ditto
402	Vātvadbhūṣaṇavyākha, manjubhūṣiṇī.....	Madhusūdana.	41	18	O	Ditto	Ditto	Bikāner.	Ditto
403	Vaiśeṣikasūtra savṛitti	O	33	24	O	Ditto	Śār.	Kaśmīr.	Ditto
404	Sāmagrīvāda	Raghuveya	19	8	1854	Ditto	Dev.	Bikāner.	Ditto
405	Siddhāntachandrodyā	Kṛishna-dhārjati.	60	11	O	Ditto	Ditto	Ditto	Ditto
406	An unknown fragment	O	66	20	O	Bhūja.	Śār.	Kaśmīr.	Incomplete.
XI.—PURVA MĪMĀṢĀ.									
407	Mīmāṃsāsūgrahakaumudī	Bhāskara.	86	14	N. C.	Paper.	Dev.	Ditto	Complete.
408	Śāstradīpikā.....	Pārthasāra-thi.	22	20	O	Bhūja.	Śār.	Ditto	Incomplete.

XII.—VEDĀNTA.

		Vedānta- chārya.	33	10	0	Paper.	Dev.	Bikāner.	Ditto
409	Abhayapratānasāra	chārya.	35	6	0	Ditto	Śār.	Kāsmīr.	Complete.
410	Ātmabodhatīkā	Śaṅkara- chārya.	6	13	1872	Ditto	Dev.	Bikāner.	Ditto
411	Kevalādvaityavākulīśa	Kṛipāpātra	7	11	0	Ditto	Ditto	Ditto	Ditto
412	Tattvannuktāvali	Pārnā- panda.	25	12	1857	Ditto	Ditto	Ditto	Ditto
413	Tattvānusaṁdhāna	Malādeva Sarasvatī.	28	8	1856	Ditto	Ditto	Ditto	Ditto
414	Navāmataśāstra	Hārīraṇa.	11	10	1742	Ditto	Ditto	Ditto	Ditto
415	Niruktīlakṣhaṇa	O	68	9	1856	Ditto	Ditto	Ditto	Ditto
416	Nyāyalīlāvati	Vallabhā- chārya.	19	17	1726	Ditto	Dev.	Dillī.	Ditto
417	Nyāyasiddhāntamañjarī	Jñānaki- nātha.	15	16	0	Ditto	Ditto	Ditto	Ditto
418	Pramāṇamañjarīpūjapāra	Advaitan- yayogin.	34	17	0	Ditto	Ditto	Ditto	Ditto
419	Pramāṇamañjarīvyākhyā	The same.	157	11	0	Ditto	Ditto	Ujjain.	Ditto
420	Brahmasūtrabhāṣya	Nilakan- tha.	133	8	0	Ditto	Ditto	Dillī.	Incomplete.
421	Blaktiratnāvali	Vishṇupurī.	41	12	N. C.	Ditto	Ditto	Kāsmīr.	Complete.
422	Bhagavadgītāśāstra, arthasaṁgraha	Ahīnava- gupta.	160	13	Saptarshi ²⁷	Ditto	Śār.	Ditto	Ditto
423	Bhagavadgītāvivarṇa, vākyaṛthānvaya- mā- tra.	Rāma.....	581	15	Saptarshi ¹⁰⁰	Ditto	Ditto	Ditto	Ditto
424	Another copy.....	The same.	42	16	O	Ditto	Ditto	Ditto	Ditto
425	Bhagavadgītāśāstra, brahmapodhīnt	Śrīdhara...							

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
426	Yatirājasaptati	Vedānta- cārya.	3	13	0	Paper.	Dev.	Bikāner	Complete.
427	Vāishṭhārāmāyana	Vaishṭha.	359	27	0	Ditto	Śār.	Dillī.	Ditto
428	Vedavichāra	Lakṣma- nācārya.	24	11	0	Ditto	Dev.	Bikāner.	Ditto
429	Vyāsasūtravṛtti, A. I.	Ranganātha	53	12	1728	Ditto	Ditto	Dellī.	Ditto
430	Svātnasamvidupadeśa	0	15	12	1835	Ditto	Ditto	Ditto	Ditto
431	Haribhaktivilāskāva	0	16	12	0	Ditto	Ditto	Bikāner.	Ditto
432	An unknown fragment.....	0	34	10	0	Ditto	Ditto	Dillī.	Incomplete.
XIII.—ŚAIVA PHILOSOPHY AND TANTRAS.									
433	Ajānapramātrīśiddhi.....	Utpala.	3	5	0	Paper.	Śār.	Kasair.	Complete.
434	Another	The same.	3	15	0	Ditto	Ditto	Ditto	Ditto
435	Another copy	The same.	1	12	N. C.	Ditto	Dev.	Ditto	Ditto
436	Anuttaraprakāśapanchāśikā.....	0	5	15	0	Ditto	Śār.	Ditto	Ditto
437	Kachapuṭa	Nāgārjuna.	81	12	0	Ditto	Dev.	Ditto	Ditto
438	Karmakriyākānda	Soma- sambhu.	58	12	Ditto	Ditto	Ditto	Ditto	Ditto
439	Another copy	The same.	61	.....	0	Ditto	Śār.	Ditto	Incomplete.
440	Kalādikṣhā	Manodatta.	111	12	Ditto	Ditto	Dev.	Ditto	Complete.

		The same.	224	16	.....	Ditto	Śār.	Ditto	Ditto
441	Another copy	The same.	224	16	.....	Ditto	Śār.	Ditto	Ditto
442	Kalādikṣhā	Enlarged by Siva-svāmī.	135	26	0	Ditto	Ditto	Ditto	Ditto
443	Kalyāṇistotra	0	3	6	0	Ditto	Ditto	Ditto	Ditto
444	Kīlākavivarṇa	0	12	13	0	Ditto	Dev.	Samt.	Ditto
445	Kulasūtra, śloḍāśasvarekūḥ	Śūṭikāṇṭha.	5	12	N. C.	Ditto	Ditto	Kāśmīr.	Ditto
446	Kulārṇava	0	234	7	0	Ditto	Śār.	Ditto	Ditto
447	Tantrasāra	Abhinava-guṇṭa.	46	20	0	Ditto	Ditto	Ditto	Ditto
448	Another copy	The same.	37	12	N. C.	Ditto	Dev.	Ditto	Ditto
449	Tantrāloka, saṭika	Abhinava-guṇṭa.	307	21	0	Ditto	Śār.	Dilhā.	Ditto
450	Tantrāloka, saṭika I.-X.	Jayadratha-Abhinava-guṇṭa.	315	12	N. C.	Ditto	Dev.	Kāśmīr.	Ditto
451	The same, XI.-XXXVII., mostly without commentary.	Abhinava-guṇṭa.	89	13	Ditto	Ditto	Ditto	Ditto	Ditto
452	The same, with com. I.-XI.	The same.	416	22	0	Ditto	Śār.	Ditto	Ditto
453	The same, with com. I., III.-VII.	The same.	172	16	0	Ditto	Ditto	Ditto	Ditto
454	Dīkṣāpattraṇi	0	8	15	0	Ditto	Ditto	Ditto	Ditto
455	Devistotra	0	oneroll	...	0	Ditto	Dev.	Ditto	Ditto
456	Nityakriyā	0	113	11	0	Ditto	Śār.	Ditto	Incomplete.

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	Complete.
457	Panchastavi	O	9	12	N. C.	Paper.	Dev.	Kaśmīr.	Complete.
458	Paramésastotrāvalivṛtti	Uṭpaladeva. Kṣhemarāja	65	12	Ditto	Ditto	Ditto	Ditto	Ditto
459	Paramārthasaugrahavṛtti	Abhinava- gupta. Kṣhe- marāja.	33	14	Ditto	Ditto	Ditto	Ditto	Ditto
460	Parātriniśikā	Abhinava- gupta.	48	13	Ditto	Ditto	Ditto	Ditto	Ditto
461	Parāpraveśikā	O	4	15	O	Ditto	Śār.	Ditto	Ditto
462	Another copy	O	2	12	N. C.	Ditto	Dev.	Ditto	Ditto
463	Pātravandana	O	2	8	O	Ditto	Śār.	Ditto	Ditto
464	Pratyabhijñāvimarsinī, bṛhatā vṛtti	Uṭpala. Abhinava- gupta.	489	13	N. C.	Ditto	Dev.	Ditto	Ditto
465	Pratyabhijñāvimarsinī, laghu vṛtti	Uṭpala.	99	10	Ditto	Ditto	Ditto	Ditto	Ditto
466	Pratyabhijñāvimarsinī	The same. The same.	52	18	O	Bhāṣya.	Śār.	Ditto	Incomplete.
467	Pratyabhijñāhṛdaya	Kṣhemarāja	9	14	N. C.	Paper.	Dev.	Ditto	Complete.
468	Bahurūpāgarbhasatōra	Ananta- śakti.	6	10	Ditto	Ditto	Ditto	Ditto	Ditto
469	Bimbapratibimbavāda	Abhinava- gupta.	4	21	O	Ditto	Śār.	Ditto	Ditto
470	Bodhapanchadśikā	Abhinava- gupta.	1	12	Ditto	Ditto	Dev.	Ditto	Ditto
471	Another copy	The same.	3	6	O	Ditto	Śār.	Ditto	Ditto

	Harshadattasūn. Ananda-nātha. Avadhūta.	2	12	N. C.	Ditto	Dev.	Ditto	Ditto
472	Bodhaviśāsa	93	20	Saptarshi 13	Ditto	Śār.	Ditto	Ditto
473	Bhaktynullāsamānjari	4	15	N. C.	Ditto	Dev.	Ditto	Ditto
474	Bhagavadbhaktistotra	3	24	0	Ditto	Śār.	Ditto	Ditto
475	Bhairavastava	1	12	N. C.	Ditto	Dev.	Ditto	Ditto
476	Bhairavastava	14	12	0	Ditto	Śār.	Ditto	Ditto
477	Bhairavārādhana	8	16	0	Ditto	Ditto	Ditto	Ditto
478	Mantraprakaraṇa	2	12	0	Ditto	Ditto	Ditto	Ditto
479	Mahādvādasīvichāra	30	13	N. C.	Ditto	Dev.	Ditto	Ditto
480	Mahānayaṇaprakāśa, or Mahārthaprakāśa	18	22	0	Ditto	Śār.	Ditto	Ditto
481	Mahārthaprakāśa, or Mahānayaṇaprakāśa	38	21	0	Ditto	Ditto	Ditto	Ditto
482	Another copy	27	12	N. C.	Ditto	Dev.	Ditto	Ditto
483	Mahārthamanjarī	32	11	0	Ditto	Śār.	Ditto	Ditto
484	The same, with a commentary	36	22	0	Ditto	Dev.	Ditto	Ditto
485	Mahārthamanjarīṭīkā	60	16	0	Ditto	Śār.	Ditto	Ditto
486	Mahārthamanjarīṭīkā	8	12	0	Ditto	Dev.	Dilhi.	Ditto
487	Māyābhīkalpa	42	12	N. C.	Ditto	Ditto	Kāśmīr.	Ditto
488	Mālinīvijaya							

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
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490	Vijñānabhairava	O	4	13	O	Ditto	Śār.	Ditto	Incomplete.
491	Vijñānabhairavoddyotasamgraha	Śivāchārya.	120	6	O	Ditto	Ditto	Ditto	Complete.
492	Śivātāṇḍavastora, saṭika	O Gaṇeśa-bhārati.	6	9	O	Ditto	Dev.	Bikāner	Ditto
493	Śyāmārabasya	Pūrṇā-nanda.	194	10	O	Ditto	Ditto	Ditto	Ditto
494	Śyāmārabasya	Pūrṇā-nanda.	73	12	N. C.	Ditto	Ditto	Kāśmīr.	Ditto
495	Śrīpadbhāti	O	96	17	O	Ditto	Śār.	Ditto	Ditto
496	Śrīpājāmalāpadbhāti	O	.....	17	O	Bhūja.	Ditto	Ditto	.....
497	Śrīvidyā	O	321	8	O	Paper.	Dev.	Surat.	Complete.
498	Sādhanaupikā	Bhaṭṭanā-rāyaṇa.	121	12	O	Ditto	Śār.	Kāśmīr.	Ditto
499	Sāmbapanchāśikā	Sāmba.	10	13	O	Ditto	Ditto	Ditto	Ditto
500	Sāmbapanchāśikāvivaraṇa	Kshemarāja	20	12	N. C.	Ditto	Dev.	Ditto	Ditto
501	Siddhāntachandrikā	Vasugupta.	38	12	Ditto	Ditto	Ditto	Ditto	Ditto
502	Subhagārcharatna	Rāma-chandra.	27	12	Ditto	Ditto	Ditto	Ditto	Ditto
503	Surāśodhana	O	29	8	O	Ditto	Śār.	Ditto	Ditto
504	Saubhāgyavaratnākara	Vidyānātha	413	8	1666	Ditto	Dev.	Dillī.	Ditto

			19	14	N. C.	Ditto	Ditto	Kaśmīr.	Ditto
505	Śvaachintāmanī, savṛitti.....	Bhaṭṭa- nāṛāyaṇa. Kṣhemarāja The same.	12	13	O	Ditto	Ditto	Ditto	Ditto
506	Another copy		52	12	N. C.	Ditto	Śār.	Ditto	Ditto
507	Storāvalī savṛitti.....	Uṭpala. Kṣhemarāja Vasugupta.	9	6	O	Ditto	Dev.	Ditto	Ditto
508	Spandakārikā		21	13	N. C.	Ditto	Śār.	Ditto	Ditto
509	Spandakārikāvivaraṇa	Vasugupta. Rājānaka Lāma.	76	15	O	Ditto	Dev.	Ditto	Ditto
510	Spandakārikāvivṛitī	The same.	20	12	N. C.	Ditto	Śār.	Ditto	Ditto
511	Spandanirṇaya	Kṣhemena- dra.	25	12	Ditto	Ditto	Dev.	Ditto	Ditto
512	Spandapradīpikā	Uṭpala...	24	21	O	Ditto	Ditto	Ditto	Ditto
513	Spandapradīpa	Vidyopāsa- kabhāṭṭārā- svāmin. Kallāṭa ...	21	21	O	Ditto	Śār.	Ditto	Incomplete.
514	Spandasarvasva.....		15	13	O	Ditto	Ditto	Ditto	Complete.
515	Another copy.....	The same.	33	6	O	Ditto	Ditto	Ditto	Ditto
516	Another copy.....	The same.	7	12	N. C.	Ditto	Ditto	Ditto	Ditto
517	Spandasaindoha.....	Kṣhemena- dra.	5	13	O	Ditto	Dev.	Ditto	Ditto
518	Spandasūtra, saṭippaya.....	O	7	18	O	Ditto	Śār.	Ditto	Ditto
519	Another copy.....	O	197	13	Saptarshi30	Ditto	Ditto	Ditto	Ditto
520	Śvaachchhandabhairava	O				Bhūja.	Ditto	Ditto	Ditto

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521	Swachchhandodyota.....	Kshemarāja	299	14	O	Paper.	Dev.	Dilhi.	Complete.
522	Another copy.....	The same.	403	24	O	Ditto	Śār.	Kaśmīr.	Ditto
523	Another copy.....	The same.	266	14	N. C.	Ditto	Dev.	Ditto	Ditto
XIV.—ASTRONOMY, ASTROLOGY, etc.									
524	Adbhutāsāgara	O	191	17	1881	Paper.	Ditto	Bikaner.	Ditto
525	Kshemakutūhala	Kshemasārman.	36	15	O	Ditto	Śār.	Kaśmīr.	Ditto
526	Khaṇḍakhāḍya, savivara	Brahmagupta. Chaturvedi Prithūdaka.	136	13	1938	Ditto	Ditto	Ditto	Ditto
527	Another copy	The same.	133	11	O	Ditto	Ditto	Ditto	Ditto
528	Khaṇḍakhāḍya savivṛiti	The same	180	25	O	Bhārja.	Ditto	Ditto	Incomplete.
529	Khaṇḍakhāḍya, with a commentary	Bhaṭṭotpala The same. O	69	10	N. C.	Paper.	Dev.	Ditto	Ditto
530	Gaṇakamaṇḍana	Nandikesvara.	62	7	O	Ditto	Ditto	Dilhi.	Complete.
531	Jaiminisūtra, saṭika	Jaimini Kṛishṇānanda Sarsvasati.	156	14	O	Ditto	Ditto	Ditto	Ditto
532	Jyotisharatnamālā, saṭikā	Śrīpati.	48	21	1637	Ditto	Ditto	Ditto	Ditto
533	Jyotisharatnamālātīkā	Mahādeva.	242	16	O	Ditto	Ditto	Kaśmīr.	Ditto

		Śrīpati.	7	9	0	Ditto	Ditto	Ditto	Ditto
534	Tattvapradīpikā.....	Śrīpati.				Ditto	Ditto	Ditto	Ditto
535	Narapatījayacharyā	Narapati.	80	14	1837	Ditto	Ditto	Ditto	Ditto
536	Nareśvaraparīkṣā.....	O	221	11	O	Ditto	Śār.	Kaśmīr.	Incomplete.
537	Panchāṅgakaṭuka	Ratnakar- tha.	38	12	N. C.	Ditto	Dev.	Ditto	Complete.
538	Pārāśarīpadhdhātī saṭikā	Pārāśara.	10	11	1906	Ditto	Ditto	Surat.	Ditto
539	Brahmatulyatīkā	O	11	16	1745	Ditto	Ditto	Bikāner.	Ditto
540	Bhāṣavivaraṇa	Mādhava.	45	20	1861	Ditto	Ditto	Dillī.	Ditto
541	Bhuvanadīpikā	O	47	17	O	Ditto	Śār.	Kaśmīr.	Ditto
542	Makarandapanchāṅgavidhī	O	12	14	O	Ditto	Dev.	Dillī.	Ditto
543	Makarandavivaraṇa	O	10	14	O	Ditto	Ditto	Ditto	Ditto
544	Mayūrachitrakā.....	Nārada.	22	12	1894	Ditto	Ditto	Ditto	Ditto
545	Yogārṇava	Varāhami- hira.	19	9	O	Ditto	Ditto	Surat.	Ditto
546	Ramalaśāstra.....	O	10	15	1803	Ditto	Dev.	Bikāner.	Ditto
547	Līlāvatī saṅgītanūritasāgarī	Bhāskara. Gangā- dhara.	60	18	O	Ditto	Ditto	Kaśmīr.	Ditto
548	Varāhi saṁhitā.....	Varāha- mihira.	148	10	1828	Ditto	Ditto	Jepur.	Ditto
549	Vṛiddhagārgī saṁhitā	O	78	10	O	Ditto	Śār.	Kaśmīr.	Incomplete.
550	Saṁvitprakāśa	Kaṇhakavi.	48	11	O	Ditto	Dev.	Jepur.	Complete.

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	Complete.
551	Sarvārthachintāmaṇi.....	O	84	12	O	Paper.	Dev.	Bilāh.	Complete.
552	Sūryādīgrahaphalakunḍali	O	14	22	O	Bhārja.	O	Kāśmīr.	Incomplete.
553	Hāyanaratna	Balibhadra.	269	11	O	Paper.	Dev.	Ditto	Complete.
554	Another copy.....	The same.	174	13	1786	Ditto	Ditto	Bikāner.	Ditto
XV.—VAIDYASĀSTRA.									
555	Charakasūtra	Charaka	453	17	Saptarshi 63	Ditto	Śār.	Ditto	Ditto
556	Nāmanālā, with explanation in Hindī	Dhanvantari. O	34	14	O	Ditto	Dev.	Ditto	Ditto
557	Vīrasinhāvalokana	O	397	12	O	Bhārja.	Śār.	Kāśmīr.	Incomplete.
XVI.—MISCELLANEOUS.									
558	Dhanurveda	Śārngadatta. O	16	9	O	Paper.	Dev.	Ditto	Complete.
559	Nandikeśvarakārikā	O	4	11	N. C.	Ditto	Ditto	Ditto	Ditto
560	Prāśastikāśikā	Bālakrishna.	16	11	O	Ditto	Ditto	Surat.	Ditto
B.—JAINA LITERATURE.									
I.—DIGAMBARA.									
561	Ankurāpanavallī.....	O	9	10	O	Ditto	Ditto	Jepur.	Ditto
562	Aṣṭapāhuḍa bālāvabodha (Hindī).....	Kundahundāchārya O.	284	9	O	Ditto	Ditto	Ditto	Ditto

		Prabā- chandra. Vidyānan- da. The same.	51	13	0	Ditto	Ditto	Ditto	Ditto	Ditto
563	Ādiparāpatippaṇa.....									Ditto
564	Āptamīmāṃsālakṛitī.....		225	11	0	Ditto	Ditto	Ditto	Ditto	Ditto
565	Āptamīmāṃsāvṛitī		60	9	0	Ditto	Ditto	Ditto	Ditto	Incomplete.
566	Āptamīmāṃsāṣṛitī	Prabā- chandra. Vidyānan- da. The same.	32	12	0	Ditto	Ditto	Ditto	Ditto	Complete.
567	Uttarapurāṇa	Prabā- chandra. Vidyānan- da. The same.	318	12	0	Ditto	Ditto	Ditto	Ditto	Ditto
568	Upadeśaratnamālā	Prabā- chandra. Vidyānan- da. The same.	188	12	1641	Ditto	Ditto	Ditto	Ditto	Ditto
569	Upāśakādhyāyana, saṅka	Prabā- chandra. Vidyānan- da. The same.	16	13	1891	Ditto	Ditto	Ditto	Ditto	Ditto
570	Rāshabhanāthacharitra.....	Prabā- chandra. Vidyānan- da. The same.	234	10	1840	Ditto	Ditto	Ditto	Ditto	Ditto
571	Rāshimanḍala	Prabā- chandra. Vidyānan- da. The same.	7	8	1840	Ditto	Ditto	Ditto	Ditto	Ditto
572	Ekābhāratotra, saṅka.....	Prabā- chandra. Vidyānan- da. The same.	16	11	0	Ditto	Ditto	Ditto	Ditto	Ditto
573	Kalyāṇapanchakapūjā	Prabā- chandra. Vidyānan- da. The same.	18	10	0	Ditto	Ditto	Ditto	Ditto	Ditto
574	Kalyāṇamandirastotra	Prabā- chandra. Vidyānan- da. The same.	6	2	1840	Ditto	Ditto	Ditto	Ditto	Ditto
575	The same, with a commentary.....	Prabā- chandra. Vidyānan- da. The same.	14	11	1770	Ditto	Ditto	Ditto	Ditto	Ditto
576	Kāñjikapūjā	Prabā- chandra. Vidyānan- da. The same.	5	10	0	Ditto	Ditto	Ditto	Ditto	Incomplete.
577	Gomaṭśārasaṣṭragāthā, with a Hindi trans- lation.....	Prabā- chandra. Vidyānan- da. The same.	66	10	0	Ditto	Ditto	Ditto	Ditto	Complete.
578	Gomaṭśārasavṛitī	Prabā- chandra. Vidyānan- da. The same.	510	12	N. C.	Ditto	Ditto	Ditto	Ditto	Ditto
579	Chaturvīṃśatīrthanakapūjā	Prabā- chandra. Vidyānan- da. The same.	47	10	0	Ditto	Ditto	Ditto	Ditto	Ditto

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
580	Chandanacharita	Śubhaclandra.	44	8	1832	Paper.	Dev.	Jepur.	Complete.
581	Chandrasashthīkathā	Brahmaśrutasāgara.	4	11	1789	Ditto	Ditto	Ditto	Ditto
582	Chandraprabhamahākāya	Vīrasaundi.	109	11	1861	Ditto	Ditto	Ditto	Ditto
583	Chovatsivayambhū	O	3	8	1840	Ditto	Ditto	Ditto	Ditto
584	Jinayajñakalpa	Asādhara.	134	8	1928	Ditto	Ditto	Ditto	Ditto
585	Jinayajñādividhāna	O	18	9	O	Ditto	Ditto	Ditto	Ditto
586	Jinasatapanjikā	Śambasādhū.	27	17	O	Ditto	Ditto	Ditto	Ditto
587	Jinasahasraśāstrastotra	O	27	7	O	Ditto	Ditto	Ditto	Ditto
588	Jinamantraśāstrastotrādī	O	56	8	O	Ditto	Ditto	Ditto	Incomplete.
589	Jainendravāyākaraṇapanchavastu	Devanandi	133	10	O	Ditto	Ditto	Ditto	Ditto
590	Jainendravāyākaraṇamahāvṛtti	Abhayadeva	386	14	O	Ditto	Ditto	Ditto	Ditto
591	Jainendravāyākaraṇavṛtti śabdāṇṇavachan- dikā.	Somadeva.	202	10	1909	Ditto	Ditto	Ditto	Ditto
592	Jñānakṛtyāsannivāda	O	3	11	O	Ditto	Ditto	Ditto	Complete.
593	Tattvārthasūtra	O	16	8	1840	Ditto	Ditto	Ditto	Ditto
594	Tattvārthavārtikālaṅkāra or Rājavārtika.	O	328	15	O	Ditto	Ditto	Ditto	Ditto
595	Tattvārthavṛtti	Siddhasena.	541	13	1684	Ditto	Ditto	Ditto	Ditto

		O	420	7	1919	Ditto	Ditto	Ditto	Ditto
596	Tattvārthavṛtti, sarvārthasiddhi.....					Ditto	Ditto	Ditto	Ditto
597	Tripanchāsatkriyākathānaka (H.)	Krishna-siṃha.	81	14	1797	Ditto	Ditto	Ditto	Ditto
598	Trilokadarpanakathā (H.)	Khadga-sena.	99	17	1798	Ditto	Ditto	Ditto	Ditto
599	Trilokasūtra, sarvīrti	Abhaya-nandi. Mādhavachau-dra.	184	12	1904	Ditto	Ditto	Ditto	Ditto
600	Trivarnāchāraprārthana	Somasena.	44	16	1892	Ditto	Ditto	Ditto	Ditto
601	Trivarnāchārasaṃhitā	Jinasenā-chārya.	148	16	0	Ditto	Ditto	Ditto	Ditto
602	Trishashtīlākṣhaṇamahāpurāṇa	Jinasenā-chārya.	395	12	0	Ditto	Ditto	Ditto	Ditto
603	Trailokyadīpikā, illustrated	Indravā-madeva.	86	11	1793	Ditto	Ditto	Ditto	Ditto
604	Trailokyasārachhopai (H.)	O	41	9	0	Ditto	Ditto	Ditto	Ditto
605	Daśalakṣhaṇajayamañā	O	12	5	1920	Ditto	Ditto	Ditto	Ditto
606	Daśauttṛtīkā	Umāsvā-min.	117	16	1797	Ditto	Ditto	Ditto	Ditto
607	Daśasūtrītika, tattvārthī	Śrutasā-gara.	365	9	1857	Ditto	Ditto	Ditto	Ditto
608	Daśāśrutasūtra (M.)	O	50	11	0	Ditto	Ditto	Ditto	Ditto
609	Duriarayasamīpavṛtti	Samaya-sundara.	16	15	0	Ditto	Ditto	Ditto	Ditto
610	Drishtivāda	O	42	15	N. C.	Ditto	Ditto	Ditto	Ditto
611	Devāgamastotra.....	Sāmantabhādra.	10	8	0	Ditto	Ditto	Ditto	Ditto
612	Devān kī pūjā	O	14	10	0	Ditto	Ditto	Ditto	Ditto

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	Complete.
613	Dravyasaṅgraha (M., H.)	O	14	6	O	Paper.	Dev.	Jepur.	Complete.
614	Dharmillaclaritra	Jayaśekhara. Jinādāsa.	77	15	1508	Ditto	Ditto	Ditto	Ditto
615	Dharmapanchaviṃśatikā		3	8	1840	Ditto	Ditto	Ditto	Ditto
616	Dharmaparikṣhā	O	101	12	O	Ditto	Ditto	Ditto	Ditto
617	Dharmaparikṣhā	Harishchra.	138	9	1585	Ditto	Ditto	Ditto	Ditto
618	Dharmasāyana	O	16	8	1812	Ditto	Ditto	Ditto	Ditto
619	Dharmopadeśanā	Nemidatta.	11	17	O	Ditto	Ditto	Ditto	Ditto
620	Nirjaraprakaraṇādī	O	260	10	1650-57	Ditto	Ditto	Ditto	Ditto
621	Nirvāṇakāṇḍa	O	2	8	1840	Ditto	Ditto	Ditto	Ditto
622	Nemipurāṇa, with Tabā	Nemidatta	402	6	1782	Ditto	Ditto	Ditto	Ditto
623	Nyāyadīpikā	Dharma- bhūṣaṇa. The same.	33	11	O	Ditto	Ditto	Ditto	Incomplete.
624	The same ..		42	10	1948	Ditto	Ditto	Ditto	Complete.
625	Nyāyasadarthasaṅgraha	O	513	11	O	Ditto	Ditto	Pāḍhaṇ.	Incomplete.
626	Panchāstikāyabālāvabodha (M., H.)	Hemarāja Pāḍā.	105	13	1791	Ditto	Ditto	Jepur.	Complete.
627	Panchāstikāyavyākhyā, with Tabā	O	32	5	O	Ditto	Ditto	Ditto	Ditto
628	Paṭṭāvali	O	12	10	N. C.	Ditto	Ditto	Ditto	Ditto

629	Paṭṭāvali	0	12	10	Ditto	Ditto	Ditto	Ditto
630	Padmanandipanchaviniśatika	0	69	10	1891	Ditto	Ditto	Ditto
631	Padmapurāṇa or Rāmapurāṇa	Somasena.	318	11	1609	Ditto	Ditto	Ditto
632	Padmapurāṇa (II.)	Ravisheja.	596	15	1865	Ditto	Ditto	Ditto
633	Paramātmaprakāśavivarāṇa (M., S.)	Yogaśra- deva.	148	12	0	Ditto	Ditto	Ditto
634	Paṭyakathāpushpāṇjali	0	48	11	0	Ditto	Ditto	Incomplete.
635	Pāṇḍavapurāṇa	Śobhachan- dra.	167	13	1833	Ditto	Ditto	Complete.
636	Pārsvanāthapurāṇa (II.)	0	104	10	1843	Ditto	Ditto	Ditto
637	Purushārthānūśāsana	0	72	13	1860	Ditto	Ditto	Ditto
638	Prameyakamaṇāmārtanḍa	Prabhā- chandra.	344	11	1795	Ditto	Ditto	Ditto
639	Pravachanasāragāthā, with Ṭabā (M., II.) ...	0	54	5	0	Ditto	Ditto	Ditto
640	Pravachanasāroddhāra (M.)	0	82	11	1559	Ditto	Ditto	Ditto
641	Another copy with Ṭabā (M., II.)	0	164	6	0	Ditto	Ditto	Ditto
642	Balimahānarendrākhyāna	0	67	11	0	Ditto	Ditto	Ditto
643	Brīhadgurvāvalipūjāsāntivīdhāna (II.)	0	38	8	0	Ditto	Ditto	Ditto
644	Brīhatshoḷasakāranapujā	Kesavāchā- rya.	15	12	0	Ditto	Ditto	Ditto
645	Bhaktāmara saṭika	Mānatunga.	16	11	0	Ditto	Ditto	Ditto
646	Bhaktāmarastotra	The same.	6	8	1840	Ditto	Ditto	Ditto

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
647	Bhadrabāhucharita	Ratnanandī.	40	8	1616	Paper.	Dev.	Jepur.	Complete.
648	Another copy	The same.	27	9	1887	Ditto	Ditto	Ditto	Ditto
649	Bhadrabāhūsamhitā	Bhadrabāhū	78	12	0	Ditto	Ditto	Ditto	Ditto
650	Bhāvatribhaṅg	O	80	15	0	Ditto	Ditto	Ditto	Ditto
651	Bhāvasātaka	Hemavijaya	8	11	0	Ditto	Ditto	Ditto	Ditto
652	Bhāvadīpīrābhṛta	Kundakun- dāchārya.	23	19	1807	Ditto	Ditto	Ditto	Ditto
653	Bhāpālastotra saṅkha	Āśādihara.	12	11	0	Ditto	Ditto	Ditto	Ditto
654	Madanaparājaya	Jimadeva.	28	11	1918	Ditto	Ditto	Ditto	Ditto
655	Malināthacharitra	Sakalakīrti.	50	9	1678	Ditto	Ditto	Ditto	1st half gone.
656	Mūlāchāra	Vaṭṭakerā- chārya.	126	5	N. C.	Ditto	Ditto	Ditto	Complete.
657	The same	The same.	78	9	1858	Ditto	Ditto	Ditto	Ditto
658	Yuktiprakāśa	Padmasā- gara.	5	20	0	Ditto	Ditto	Ditto	Ditto
659	Yogārṇava	Subhā- chandra.	85	12	1583	Ditto	Ditto	Ditto	Ditto
660	Ratnakaraṇjaka (M., II.)	Sāmantā- bhadrā.	415	16	1932	Ditto	Ditto	Ditto	Ditto
661	Ratnatrayojayamālā (M., II.)	O	7	5	1920	Ditto	Ditto	Ditto	Ditto
662	Ratnatrayavidhānakathā	O	5	10	1865	Ditto	Ditto	Ditto	Ditto

663	Ratnatrayodyāpana	0	14	10	0	Ditto	Ditto	Ditto
664	Rayasāra	0	13	18	1812	Ditto	Ditto	Ditto
665	Rohinivratodyāpana	0	12	11	0	Ditto	Ditto	Ditto
666	Laghusāntivilāna	0	12	9	0	Ditto	Ditto	Ditto
667	Vardhamānapurāna	Sakalakīrti.	126	12	1901	Ditto	Ditto	Ditto
668	Varshamahodaya	Megha- vijaya, Chamaurām	120	11	1912	Ditto	Ditto	Ditto
669	Vasusahasranāmajnapūjā (H.)	The same.	70	10	1619	Ditto	Ditto	Ditto
670	Another copy		65	14	0	Ditto	Ditto	Ditto
671	Vimānaśuddhipūjā	Chandra- kīrti. 0	13	8	0	Ditto	Ditto	Ditto
672	Vishāpahāraśotra		16	11	0	Ditto	Ditto	Ditto
673	Śāntināthacharitra	Sakalakīrti	174	12	0	Ditto	Ditto	Ditto
674	Śīlavilāsa	0	21	14	1829	Ditto	Ditto	Ditto
675	Śrāddhagunasaṅgraha	Somasun- dara. 0	50	16	0	Ditto	Ditto	Ditto
676	Śrāvakaśūshthānavidhi	0	29	21	0	Ditto	Ditto	Incomplete.
677	Śrīślokapaddhati		30	13	1848	Ditto	Ditto	Complete.
678	Śreṇikapurāna	Śubha- chandra. 0	129	10	1840	Ditto	Ditto	Ditto
679	Shoḍaśākaraṇajayamālā (M., H.)		23	5	1920	Ditto	Ditto	Ditto
680	Shoḍaśākaraṇapūjā	0	8	6	0	Ditto	Ditto	Ditto

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
681	Saptavyasanakathā	Somakīrti.	99	10	1888	Paper	Dev.	Jepur	Complete.
682	Samayasāra savpitti	Kundakun- ḍachārya. O	137	12	1790	Ditto	Ditto	Ditto	Ditto
683	Samayasāra, with Ṭabā .....	.....	61	5	1885	Ditto	Ditto	Ditto	Ditto
684	Samamedasīkharanāhārnya	Devadatta.	83	10	1881	Ditto	Ditto	Ditto	Ditto
685	Another copy	The same.	114	9	O	Ditto	Ditto	Ditto	Ditto
686	Saptāstīślokaśūtratīkā	O	48	13	1454	Ditto	Ditto	Ditto	Ditto
687	Sambadhapanāśīkā	Gautama- svāmī.	51	8	.....	Ditto	Ditto	Ditto	Ditto
688	Samyaktvakauṇḍīkathā	Sāh Jodh- rāj Godikā. O	46	11	1840	Ditto	Ditto	Ditto	Ditto
689	Sarasvatīpūjana	O	14	6	O	Ditto	Ditto	Ditto	Ditto
690	Sāmayīkavachanīkā (H.)	O	39	9	1866	Ditto	Ditto	Ditto	Ditto
691	Sārachaturvīṃśatīkā	Sakalakīrti.	117	10	1884	Ditto	Ditto	Ditto	Ditto
692	Siddhāntasāradīpikā	The same.	298	10	1798	Ditto	Ditto	Ditto	Ditto
693	Another copy	The same.	136	16	O	Ditto	Ditto	Ditto	Ditto
694	Subhābodhārthamālāpaddhati	Devāsena.	15	8	1812	Ditto	Ditto	Ditto	Ditto

695	Subhāshīrāṇava	Bhāṭṭāraka Subhā- chandra. O	98	10	1772	Ditto	Ditto	Ditto
696	Syādvādachūlikā (II.)	O	42	10	O	Ditto	Ditto	Ditto
697	Svarūpasambodhanapanachavinsātyīriti	O	6	12	O	Ditto	Ditto	Ditto
698	Svāmikārtikānuprekshā	O	27	18	1593	Ditto	Ditto	Ditto
699	The same	O	65	5	1887	Ditto	Ditto	Ditto
700	Harivaṇśapurāṇa	Jinasena.	209	14	1822	Ditto	Ditto	Ditto
701	The same Bālāvabodha (H.)	The same.	423	19	1932	Ditto	Ditto	Ditto
II.—ŚVETĀMBARA WORKS.								
702	Anekārthakairavakaumudī	Hemachan- dra. O	184	18	O	Ditto	Ditto	Ditto
703	Abhāvagrānthavyākhyā	O	66	16	O	Ditto	Ditto	Ditto
704	Ūpadeśarasāyana	O	50	19	O	Ditto	Ditto	Ditto
705	Kathākosha	O	113	15	O	Ditto	Ditto	Incomplete.
706	Karmagrānthashaṭka	O	19	11	O	Ditto	Ditto	Complete.
707	Karmagrānthashaṭkāvachāri	O	59	11	1537	Ditto	Ditto	Ditto
708	Kāvyaśālopalatā	Amarachan- dra.	70	15	1672	Ditto	Ditto	Ditto
709	Kumārāpālpratiṭibodhacharitra	Somatilaka.	15	16	O	Ditto	Ditto	Ditto
710	Krishṇayudhishṭhiradharma-goshṭhī (S., M., G.)	O	36	6	O	Ditto	Ditto	Ditto

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
711	Kriyākalāpatikā	Prabhā- chandra.	17	20	1483	Paper.	Dev.	Surat.	Complete.
712	Kshenāki	Kshāma- bhāṭṭa.	14	17	O	Ditto	Ditto	Bikāner.	Ditto
713	Gayasinhārājacharitra (S., H.)	O	26	12	N. C.	Ditto	Ditto	Pāṭhan.	Ditto
714	Gurvāli	Munisun- dara.	15	18	1657	Ditto	Ditto	Rander.	Ditto
715	Gurvāli	O	9	14	O	Ditto	Ditto	Bikāner.	Ditto
716	Gautamaprichhāvṛtti	O	58	10	1846	Ditto	Ditto	Ujjain.	Ditto
717	Champakavyavahārikathā	O	18	11	N. C.	Ditto	Ditto	Pāṭhan.	Ditto
718.	Another copy	O	4	20	O	Ditto	Ditto	Jepur.	Ditto
719	Īnadattakathāsamanuehhaya	Bhadra- chārya.	103	7	O	Ditto	Ditto	Dillī.	Ditto
720	Jyotishkaraṇḍāṭikā	Malayagiri.	197	11	N. C.	Ditto	Ditto	Pāṭhan.	Ditto
721	Daśavaikālikasūtrabhāṣyavṛtti	Haribhadra	160	15	O	Ditto	Ditto	Jepur.	Incomplete.
722	Dīpālikakalpa	Vināya- chandra.	5	15	1746	Ditto	Ditto	Rander.	Complete.
723	Devarājaprabandha	O	145	11	N. C.	Ditto	Ditto	Pāṭhan.	Ditto
724	Deśināmālā	Hema- chandra.	90	13	O	Ditto	Ditto	Vaḍhvān.	Ditto
725	Dvayāsavakoshavṛtti	Hema- chandra.	...	13	N. C.	Ditto	Ditto	Pāṭhan.	Ditto
726	Dharmasaṅgrahapivṛtti	Malayagiri.	165	17	1522	Ditto	Ditto	Jepur.	Ditto

		Merutuaga	85	16	O	Ditto	Ditto	.....	Ditto
727	Dharmopadeśa								Ditto
728	Dhātupārayāparyūtti	Hemā- chārya.	112	17	1665	Ditto	Ditto	Dilhā.	Ditto
729	Nandopākhyāna	O	10	11	N. C.	Ditto	Ditto	Pāṭhaṇ.	Ditto
730	Namaskāratava savṛitti	Jinakīrti.	4	11	1484	Ditto	Ditto	Surat.	Ditto
731	Naranārayaṇanandakāvya	Vasantapāla or Vastupāla.	48	11	N. C.	Ditto	Ditto	Pāṭhaṇ.	Ditto
732	Naravarmanīpatikathā		32	11	Ditto	Ditto	Ditto	Ditto	Ditto
733	Narmadāsundarīrās	O	40	17	1785	Ditto	Ditto	Surat.	Ditto
734	Narasimhādasundara... ..	O	10	15	O	Ditto	Ditto	Ditto	Ditto
735	Nighaṇṭusēśa	Hema- chandra.	20	11	N. C.	Ditto	Ditto	Pāṭhaṇ.	Ditto
736	Nīsthaparyāya	O	41	21	O	Ditto	Ditto	Surat.	Ditto
737	Nītvākyāmrīta	Somadeva- sūri.	56	9	O	Ditto	Ditto	O	Ditto
738	Nyāyapraveśatikā	Haribhadra.	12	16	O	Ditto	Ditto	Surat.	Ditto
739	Nyāyārthamanjūśhikā	Hemahani- sagarī.	65	15	O	Ditto	Ditto	Bikāner.	Ditto
740	Panchastotra, saṭṭka	O. Har- bhadrā.	28	13	.....	Ditto	Ditto	Surat.	Ditto
741	Panchākhyānavārttika	O	26	16	1730	Ditto	Ditto	Ditto	Ditto
742	Panchāśīkāvr̥tti	Haribhadra	168	14	O	Ditto	Ditto	Jepur.	Ditto
743	Paṭṭāvali	O	10	13	O	Ditto	Ditto	Rander.	Ditto

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
744	Padyālaya savṛitti.....	Jayavallabha.	143	10	N. C.	Paper.	Dev.	Pāṭhan.	Complete.
745	Paramaharisaprabodha.....	O	27	11	Ditto	Ditto	Ditto	Ditto	Ditto
746	Pratyākhāyana, with Ṭabā	O	12	6	O	Ditto	Ditto	Surat.	Ditto
747	Pratyekabuddhachatusṭaya	Tilakākhāyā.	215	11	N. C.	Ditto	Ditto	Pāṭhan.	Ditto
748	Prabandhakosha	Rājasekhara.	164	12	Ditto	Ditto	Ditto	Ditto	Ditto
749	Another copy.....	The same.	66	11	Ditto	Ditto	Ditto	Ditto	Ditto
750	Prasamaratistṛa savṛitti	O	64	16	1761	Ditto	Ditto	Surat.	Ditto
751	Prākṛitachandakosha	O	5	11	O	Ditto	Ditto	Bikāner.	Ditto
752	Priyamkarānīpacharitra	O	23	11	O	Ditto	Ditto	Ditto	Ditto
753	Bharheśaravṛitti	Śubhaśilagaṇi.	280	15	O	Ditto	Ditto	Ditto	Ditto
754	Maṇipaticharitra	Jambūnāga	128	14	N. C.	Ditto	Ditto	Pāṭhan.	Ditto
755	Mahādandakacharāṇuyogyachopai (H.) ...	O	117	13	1849	Ditto	Ditto	Surat.	Ditto
756	Mahābalarās	O	29	11	O	Ditto	Ditto	Ditto	Ditto
757	Mṛigavātcharitra	Devaprabha	26	16	O	Ditto	Ditto	Jepur.	Ditto
758	Yogadṛishtisamuchhayavyākhyā	Haribhadra.	17	21	O	Ditto	Ditto	Ditto	Ditto
759	Rasavatīstavartha	O	6	15	O	Ditto	Ditto	Surat.	Ditto

760	Raghuvilāṣanāṭaka	Rāmachandra. O	118	16	N. C.	Ditto	Ditto	Ditto
761	Lalitāṅganareśvaracharita	O	34	12	Ditto	Ditto	Ditto	Ditto
762	Lingainṛaya.....	Kalyāṇasūri	18	17	O	Ditto	Ditto	Ditto
763	Vākyaprakāśa	Sudaya- dharma. O	4	15	1731	Ditto	Ditto	Ditto
764	Vikramasenarās (G.).....	O	55	16	O	Ditto	Ditto	Ditto
765	Vikramādityacharita.....	Śubhaśīla.	251	12	N. C.	Ditto	Ditto	Ditto
766	Vichārāmṛitasamgraha.....	Jināhar- shaganī.	50	17	O	Ditto	Ditto	Ditto
767	Vijayaprasastikāvya	Gupavijaya.	432	11	Ditto	Ditto	Ditto	Ditto
768	Viśeṣhāraśyakaniryukti	Bhadrabahu O	...	9	O	Ditto	Ditto	Ditto
769	Vṛindānuvṛita.....	Devakuśala.	181	7	1801	Ditto	Ditto	Ditto
770	Vyākaraṇaḍbunḍhika	Hema- chandra. O	158	11	N. C.	Ditto	Ditto	Ditto
771	Śālibhadracharitra sāvachūri	O	22	15	1522	Ditto	Ditto	Ditto
772	Śeṣhasamgraha	Hema- chandra.	7	14	O	Ditto	Ditto	Ditto
773	Śeṣhasamgrahanāmanāla	Sādhukīrti	41	15	1744	Ditto	Ditto	Ditto
774	Śrāvakaṛṭya (M.)	O	14	21	.....	Ditto	Ditto	Ditto
775	Śaṭśāhnakavṛitti	Leśa.	76	15	1527	Ditto	Ditto	Ditto
776	Samdehavishvaushadhi, a commentary on the Jinaprabha. Kalpasūtra.		62	16	1635	Ditto	Ditto	Ditto
777	Samyaktvaprapakāśa	O	37	9	O	Ditto	Ditto	Ditto

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
778	Sādhupratikramasūtra	O	16	9	1863	Paper.	Dev.	Dilhā.	Complete.
779	Sāmbapradayunnaprabandha	Sundara- sūtri. Harshakīrti	29	11	O	Ditto	Ditto	Surat.	Ditto
780	Sāratīyā nāmamālā		15	12	O	Ditto	Ditto	Dilhā.	Ditto
781	Siddhastavichārāgāthā	O	7	17	O	Ditto	Ditto	Jepur.	Ditto
782	Subhāshitaratnasandoha	Amitagati.	83	11	1903	Ditto	Ditto	Ditto	Ditto
783	Sūtrakṛitāṅgavṛitti	Śīlāṅga.	230	15	O	Ditto	Ditto	Bikāner.	4 leaves miss- ing.
784	Somaśataka	O	9	11	N. C.	Ditto	Ditto	Pāṭhaṇ.	Complete.
785	Svopajñadhātupāṭhavivarana	Harshakīrti	59	17	O	Ditto	Ditto	Bikāner.	Ditto
786	Haribhadrasūtrikathā (M.)	O	48	11	N. C.	Ditto	Ditto	Pāṭhaṇ.	Ditto
787	Henavibhramasūtra saṭika	O	7	13	O	Ditto	Ditto	Bikāner.	Ditto
788	Haimaprakṛitadhupūḍikā	Hema- chandra.	158	16	1645	Ditto	Ditto	O	Ditto
C.—VERNACULAR LITERATURE.									
I.—KASHMIRI.									
789	Anarakosha, with Kāśmīrī explanation.....	O	51	10	N. C.	Ditto	Śār.	Bikāner.	Ditto
790	Ansilla, a poem.....	O	11	...	Ditto	Ditto	Persian.	Ditto	Ditto
791	Kāśmīrī kosha	O	11	10	Ditto	Ditto	Śār.	Ditto	Ditto

		Sahib Kol.	159	10	O	Ditto	Ditto	Ditto	Incomplete.
792	Krishnavatara		159	10	O	Ditto	Ditto	Ditto	Incomplete.
793	Jannacharitra, with another unknown piece.	O	25	14	O	Ditto	Ditto	Ditto	Ditto
794	Nirvanadesasloktava .....	.....	1	18	O	Ditto	Ditto	Ditto	Complete.
795	Nisab	Sunity Pan- dit.	3	...	N. C.	Ditto	Persian.	Ditto	Ditto
796	Bansuravadha	O	80	10	O	Ditto	Śār.	Ditto	Incomplete.
797	Mahmūd-i-ghuzav	O	8	...	N. C.	Ditto	Persian.	Ditto	Complete.
798	Yussuf Zulaikhā	O	28	...	Ditto	Ditto	Ditto	Ditto	Ditto
799	Rānavatār	O	128	10	Ditto	Ditto	Śār.	Ditto	Ditto
800	Lallāvākya	Lallā.	6	12	Ditto	Ditto	Dev.	Ditto	Ditto
801	Lallāvākya	The same.	13	18	O	Ditto	Śār.	Ditto	Complete.
802	Lallā va Majnūn	Mahmūdī Gāmi.	21	...	N. C.	Ditto	Persian.	Ditto	Ditto
803	Vānik-ujra	Saifuddīn.	28	...	Ditto	Ditto	Ditto	Ditto	Ditto
804	The same	The same.	43	8	Ditto	Ditto	Śār.	Ditto	Ditto
805	Śivalagnavarnana	O	68	12	Ditto	Ditto	Ditto	Ditto	Ditto
806	Śīrūn-Khosru	Mahmūdī Gāmi.	22	...	Ditto	Ditto	Persian.	Ditto	Ditto
807	Another copy	The same.	41	12	Ditto	Ditto	Śār.	Ditto	Ditto
808	Śekh Saunā	O	4	...	Ditto	Ditto	Persian.	Ditto	Ditto
809	Samsāramāyāmahāśālasukhaduhkhacharita.	Ganaka- prāsasta.	18	21	Saptarshi 91	Ditto	Śār.	Ditto	Ditto

Appendix II.

EXTRACTS FROM MSS. PURCHASED IN 1875-76.

No. 12, *Kāthakagrihyasūtra and bhāṣya.*

Beginning :

ओं स्वस्ति प्रजाभ्यः ॥ नमो नारायणाय ॥
श्रीः ॥ नमो नरहरिं घोरदंष्ट्रानखरदारुणम् ।
सन्मानोत्सादिदुर्दान्तदैत्यनिर्मूलनोद्यतम् ॥
*आवावरीं धीतिमिरस्य पीवरीं संसारसिद्धोः [द्वेः] परमार्थदृश्वरीम् ।
सुधीवरीं सत्पुरुषार्थसंपदं नमामि भक्त्या परया सरस्वतीम् ॥
पितुः श्रीहरिपालस्य नत्वा पादौ निबन्धनम् ।
समन्त्रकठगृह्यस्य देवपालोभिधास्यते ॥

ओं एकोनचत्वारिंशाध्ययैर्वैतानिकानि कर्माणि प्रतिपादितानि (त-
थापि प्रत्यक्षवि) साम्प्रतं गृह्याग्निसाध्यानि कथ्यन्ते । यद्यपि गृह्यानुष्ठान-
पूर्वाणि वैतानिकानि विधिमूलत्वात्सूत्रकृता पूर्वं प्रतिपादितानि ततो विध्यु-
तोश+वाक्यत्वेन निकटतरत्वादर्थवादानां तद्वग्यं व्रताद्यं विधाय मन्त्रवर्ण-
गस्यान्तंस्कारान्वक्ष्यति । तत्र त्रैवर्णिकाणां कृतविवाहानां गृह्यकर्मण्यधिकारः
विवाहोप्यधीतवेदस्यानन्तरं (*) वेदानधीत्य स्नायात्स्नात्वा भार्यामधिगच्छेदित्या-
दिस्मृतेः अध्ययनमप्युपनीतस्य ब्रह्मचारिणस्तत्रोपनयनं वक्ष्यति । संस्का-
रव्रतानि [नी] त्याह ॥

उपनयनप्रभृति ब्रह्मचारी स्यात् ॥ २ ॥

(Contents extracted by Mārtanda Śāstri :)

1. ब्रह्मचारिप्रकरणम्—सूत्राणि ३२.—2. संध्योपयोगिमन्त्रभाष्यम्—
सू० ६.—3. अभिसमिन्धनप्रकरणम्—सू० १०.—4. स्नातकप्रकरणम्—
सू० ६.—5. अष्टचत्वारिंशत्सम्मितं व्रतप्रकरणम्—सू० २८.—6. कृ-
च्छ्रविधिः—सू० १९.—7. तप्तकृच्छ्रम्—सू० २.—8. सांतपनम्—सू० २.—

* Read आभास्वरीं.

† Read विध्युक्तशेषवा.

9. व्रतोपायनप्रकरणं—मन्त्रभाष्यं च—सू० २.—10. अनध्यायप्रकरणम्—सू० १५.—11. अथोपनिषदर्हाः—सू० ६.—12. वास्तोष्पतीयपाकयज्ञः—सू० २.—13. पाकयज्ञः—सू० १३.—14. ब्राह्मविवाहप्रकरणम्—सू० १७.—15. आसुरविवाहप्रकरणम्—सू० १०.—16. विवाहप्रकरणम् सू० ७.—17. हविष्यकल्पः—सू० १९.—18. प्रास्थानिकम्—सू० ४१.—19. पाणिग्रहणप्रकरणम्—सू० २३.—20. गृहप्रवेशप्रकरणम्—सू० २०.—21. गर्भाधानम्—सू० ४.—22. सीमन्तप्रकरणम्—सू० ८.—23. पुंसवनप्रकरणम्—सू० ४.—24. सोष्यन्तीसवनप्रकरणम्—सू० १.—25. जातकर्मप्रकरणं—नामकर्म च—सू० १०.—26. नामकरणप्रकरणम्—सू० १५.—27. निष्क्रमणप्रकरणम्—सू० ७.—28. चन्द्रदर्शनप्रकरणम्—सू० २.—29. अन्नप्राशनप्रकरणम्—सू० २.—30. चूडाकर्मप्रकरणम्—सू० १५.—31. उपनयनप्रकरणम् सू० ४१.—32. त्रैविद्यकप्रकरणम्—सू० ६.—33. चातुर्होतृकप्रकरणम्—सू० २.—34. प्रवर्ग्यव्रते शान्तिविमोक्तप्रकरणम्—सू० २.—35. गोदानव्रतप्रकरणम्—सू० ७.—36. एकाग्रैः साधनप्रकरणम्—सू० २२.—37. औपसदाम्निप्रकरणम्—सू० २८.—38. पुत्रेष्टिप्रकरणम्—सू० २.—39. नक्षत्रेष्टिप्रकरणम्—सू० ५.—40. अथोपहारप्रकरणम्—सू० २४.—41. शूलगवप्रकरणम्—सू० ११.—42. औपसदेष्टौ होमप्रकरणम्—सू० ९.—43. आययणप्रकरणम्—सू० २३.—44. वैश्वदेवप्रकरणम्—सू० ७.—45. आश्वयुजीप्रकरणम्—सू० ९.—46. गोमतां विधिप्रकरणम्—सू० २.—47. वृषोत्सर्गप्रकरणम्—सू० ६.—48. स्वस्थयनान्तरप्रकरणम्—सू० ८.—49. अष्टकाप्रकरणम्—सू० ७.—50. श्राद्धप्रकरणम्—सू० २१.—51. अन्वष्टकाश्राद्धप्रकरणम्—सू० १२.—52. अन्वष्टक्यां विशेषप्रकरणम्—सू० ५.—53. सपिण्डीकरणप्रकरणम्—सू० १६.—54. नान्दीमुखादिश्राद्धविधिप्रकरणम्—सू० ८.—55. फाल्गुनीपौर्णमासीयप्रकरणं—गोयज्ञादिप्रकरणं च—सू० १९.—56. मन्त्रभाष्यम् ।

End :

इति चारायणीयमन्त्रभाष्यं भट्टहरिपालपुत्रदेवपालकृतं संपूर्णं समाप्तम् । इति शुभम् ॥ शमस्तु ॥

संवत् ४७ खाव ति पञ्चदश्यां परतः षष्ठ्यां मया बौबरामभट्टेन लिखितं
स्वात्मार्थम् ॥ शुभं बोधवीतुतराम् ॥ सर्वत्र ॥ ॥

* Nos. 64—68, *Nīlamata purāṇa*.

Beginning:

श्रीनिवासं हरिं देवं वरदं परमेश्वरं ।
त्रैलोक्यनाथं गोविंदं प्रणम्याक्षरमव्ययम् ॥ १ ॥
परिक्षिप्तं शृणुच्छ्रीमान्नृपतिर्जनमेजयः ।
पप्रच्छ शिष्यं व्यासस्य वैशम्पायनमन्तिकात् ॥ २ ॥

जनमेजयः ।

महाभारतसंग्रामे नानादेशा नराधिपाः ।
महाशूराः समायाताः पितॄणां मे महात्मनाम् ॥ ३ ॥
कथं काश्मीरिको राजा नायातस्तत्र कीर्तय ।
पाण्डवैर्धार्तराष्ट्रैश्च न वृतः स कथं नृपः ॥ ४ ॥
कश्मीरमण्डलं चैव प्रधानं जगति स्थितम् ।
[कथं नासौ समाहूतस्तत्र पाण्डवकौरवैः ॥ ५ ॥
किं नामाभूत्स राजा च कश्मीराणां महाशयः ।
कथं नासौ निश्चयेतन्नायातश्चात्मना तदा ॥ ६ ॥
नायातं भारतं युद्धं राजा काश्मीरिको महान्]

वैशम्पायनः ।

[सत्यमेतन्महाराज त्वया प्रोक्तं महीपते ॥ ७ ॥
यथा नासौ समायातः तन्निशामय सुव्रत ।
कुरुपाण्डववेलायां भूमिर्भगवता स्वयम् ॥ ८ ॥
पाविताभूद्वितिसुतानवतीर्णाञ्जघान यत् ।
तस्मिन्कालेन समभूद्राजा विशदकीर्तिमान् ॥ ९ ॥

* Collation and abstract of the Purāṇa by Mārtanḍa Śāstri, the former revised by myself.

Śl. 3. नानादेशा. — Sāhebrām.

Śl. 5b—22b, as well as all subsequent ślokas included between brackets [], are found in Sāh. MS. only, and are therefore spurious.

Śl. 7, read नायातो.

काश्मीरान्पालयन्तौम्य गोमन्द इति संज्ञया ।
 असौ प्रतापकलितो दिशं सौम्यां समाश्रितः ॥ १० ॥
 शुशुभे विक्रमोदयो मानी कलितसंस्थितिः ।
 अथोत्थिते कलिमहाविरोधे दैत्यबन्धुना ॥ ११ ॥
 वृष्णीनां कृष्णमुख्यानां जरासन्धेन भूभृता ।
 अनेन बन्धुना मानस्थानमेष महीपतिः ॥ १२ ॥
 काश्मीरिकोभ्यर्थनयाहूतः साहाय्यकाम्यया ।
 गत्वासौ बन्धुगृह्यत्वाञ्जरासन्धस्य भूपतेः ॥ १३ ॥
 चक्रे साहाय्यकं धीमाञ्जरासन्धस्य भूपतेः ।
 रुरोधाय च कंसरिर्मथुरां मथुराकृतिः ॥ १४ ॥
 बलैः स्वैर्बलवान्राजा त्रेमुस्ते यत्र दानवाः ।
 भूरिशोथ बले भमे यादवानां बलाद्धतः ॥ १५ ॥
 बलो बलेन रुरुधे महता तं जिगीषया ।
 अतीव तुमुले तस्मिन्युद्धेन्योजिगीषया ॥ १६ ॥
 काश्मीरिकोसौ क्रुद्धेन बलेन बलवान्बलात् ।
 रुद्धोभूत्पतितो भूमौ शस्त्रास्त्रक्षतविग्रहः ॥ १७ ॥
 इत्यस्मिन्वीरकलितां गतिमाप्ते महात्मनि ।
 दामोदराभिधस्तस्य सूनू राजाभवत्सुधीः ॥ १८ ॥
 विभूतिकलितेनाथ समृद्धेन महात्मना ।
 येन काश्मीरभू राज्ञान्विता सौम्या जहास ह ॥ १९ ॥
 स राजबीजी सत्कीर्तिर्वीर्यशाली महाभुजः ।
 भन्तश्चिन्तातुरो जातु न लेभे निर्वृतिं पराम् ॥ २० ॥
 अहो महात्मा राजा स कथं नास हतो बलात् ।
 द्वीपान्तर्वासिना तातो बलेन बलवान्मम ॥ २१ ॥
 अथोपसिन्धुगान्धारविषयोभूत्स्वयंवरः ।
 यत्राहूताः समाजम् राजानो वीर्यशालिनः ॥ २२ ॥
 तत्रागतं समाकर्ण्य वासुदेवं स्वयंवरे ।
 जगाम माधवं योद्धुं चतुरङ्गबलान्वितः ॥ २३ ॥*

* Śl. 23 ends in Sâh. वासुदेवेन धीमता. The Śâr. MSS. show that several verses have been lost after Śl. 23.

यादृशं वामुदेवस्य नरकेण सहाभवत् ।
 ततः स वामुदेवेन युद्धे तस्मिन्निपातितः ॥ २४ ॥
 अन्तर्वर्त्नीं तस्य पत्नीं वामुदेवोभ्यषेचयत् ।
 भविष्यत्पुत्ररक्षार्थं तस्य देशस्य गौरवात् ॥ २५ ॥
 ततः सा सुषुवे पुत्रं बालं गोनन्दसंज्ञितम् ।
 बालभावात्पाण्डुसुतैर्नानीतः कौरवैर्न वा ॥ २६ ॥

जनमेजयः ॥

देशस्य गौरवं चक्रे किमर्थं द्विजसत्तम ।
 वामुदेवो महात्मा यदभ्यषिञ्चत्स्वयं स्त्रियम् ॥ २७ ॥

वैशम्पायनः ॥

यैव देवी उमा सैव कश्मीरा नृपसत्तम ।
 आसीत्सरः पूर्णजलं सुरभ्यं सुमनोहरम् ॥ २८ ॥
 शालिमालाकुलं स्फीतं सत्फलाद्यैः समन्वितम् ।
 स्वाध्यायध्याननिरतैर्यज्ञशीलैर्जनैर्युतम् ॥ २९ ॥
 तपस्विभिर्धर्मपरैर्वेदवेदाङ्गपारगैः ।
 क्षत्रियैः सुमहाभागैः सर्वशस्त्रास्त्रपारगैः ॥ ३० ॥
 वैश्यैर्वृत्तिरतैः शूद्रैर्दिजातिपरिचारकैः ।
 देवतायतनोपेतं सर्वतीर्थमयं शुभम् ॥ ३१ ॥
 पृथिव्यां यानि तीर्थानि तानि तत्र नराधिप ।
 ऋष्याश्रमैरसम्बार्धं शीतातपशुभं सुखम् ॥ ३२ ॥
 अधृष्यं परराष्ट्राणां तद्व्यानामकोविदम् ।
 गोश्वनागादिबहुलं दुर्भिक्षातङ्कवर्जितम् ॥ ३३ ॥
 अदेवमातृकं पुण्यं रम्यं प्राणभृतां हितम् ।
 सर्वसस्यगुणोपेतमनातङ्कं बहुप्रजम् ॥ ३४ ॥
 स्त्रीभिश्च सकुमाराभिर्देवालयसमाश्रयम् ।
 दुष्टैर्भुजंगशार्दूलमहिषैर्विर्वर्जितम् ॥ ३५ ॥

ब्रह्मघोषधनुर्घोषनियोत्सवसमाकुलम् ।
 केलिप्रायजनाकीर्णं नित्यदृष्टबुधावृतम् ॥ ३६ ॥
 उद्यानारामसम्बाधवीणापटहनादितम् ।
 नित्यशौण्डजनोपेतं सतां हृदयवल्लभम् ॥ ३७ ॥
 नानापुष्पफलोपेतं नानाद्रुमलतोज्ज्वलम् ।
 नानामृगगणाकीर्णं सिद्धचारणसेवितम् ॥ ३८ ॥
 कश्मीरमण्डलं पुण्यं सर्वतीर्थमरिंदम ।
 तत्र नागहृदाः पुण्यास्तत्र पुण्याः शिलोच्चयाः ॥ ३९ ॥
 तत्र नद्यस्तथा पुण्याः पुण्यान्यपि सरांसि च ।
 देवालयं सुपुण्यं च तेषां चैव तथाश्रमाः ॥ ४० ॥
 तस्य मध्येन निर्याता सीमन्तमिव कुर्वती ।
 वितस्ता परमा देवी साक्षाद्विमनगोद्ववा ॥ ४१ ॥

जनमेजयः ॥

मन्वन्तरेषु सर्वेषु यदासीद्विमलं सरः ।
 कथं वैवस्वते जातं तन्मण्डलमिति प्रभो ॥ ४२ ॥
 [ब्रूहि मे भगवन्किञ्चिन्नास्ति तेऽविदितं खलु ।
 प्रियशिष्योसि तस्यर्वैर्व्यासस्यामिततेजसः ॥ ४३ ॥]

वैशम्पायनः ॥

इममर्थं पुरा जातु गोनन्दाख्यो नृपोत्तमः ।
 तीर्थयात्राप्रसङ्गेन बृहदश्वमुपागतम् ॥ ४४ ॥
 पूजयित्वा स नृपतिः पप्रच्छ नृपसत्तम ।
 [सुखासीनं समादाय पादार्घ्यादामनुक्रमात् ॥ ४५ ॥]

गोनन्द उवाच ॥

मन्वन्तरेषु पूर्वेषु नासीद्देशमिदं किल ।
 कश्मीराख्यं बभूवास्मिन्कथं वैवस्वतेन्तरे ॥ ४६ ॥

Śl. 44, पुरा वत्स.—Sāhebrām.

Śl. 45, पप्रच्छ मुनिसत्तमं, Sāh.

Śl. 46, 'सीदेतत्पुरं किल । Sāh.

बृहदश्वः ॥

राशिभोगो रवेर्मासः सौर इत्यभिधीयते ।
 ऋतुस्तु मासौ द्वौ ज्ञेयावयनं तदृतुत्रयम् ॥ ४७ ॥
 अयने द्वे तथैवाब्दं नृपैवं वर्षसंख्यया ।
 द्वात्रिंशच्च सहस्राणि तथा लक्षचतुष्टयम् ॥ ४८ ॥
 प्रोक्तं कलियुगं राजन्द्वापरं द्विगुणं स्मृतम् ।
 त्रिगुणं तु तथा त्रेता कृतं ज्ञेयं चतुर्गुणम् ॥ ४९ ॥
 [कलिमानं ४३२०००) द्वापरमानं ८६४०००) ।
 त्रेतामानं ९२५६०००) कृतमानं १७२८०००) ।
 चतुर्युगैकसप्तत्या मन्वन्तरमिहोच्यते ।
 युगप्रमाणं ४३२०००) मन्वन्तरप्रमाणं ३०६७२०००] ^{११}
 तस्मिन्मन्वन्तरेतीति प्रजाः सस्थाणुजङ्गमाः ॥ ५० ॥
 भूर्लोकमाश्रिताः सर्वा नाशमायान्ति सर्वशः ।
 एकार्णवं जगत्सर्वं तदा भवति भूपते ॥ ५१ ॥
 हिमवान्हेमकूटश्च निषधो नीलपर्वतः ।
 श्वेतश्च शृङ्गवान्हेरुर्मात्यवाग्गन्धमादनः ॥ ५२ ॥
 महेन्द्रो मलयः सह्यः शुक्तिमानृक्षवानपि ।
 विन्ध्यश्च पारियात्रश्च न विनश्यन्ति पर्वताः ॥ ५३ ॥
 शेषं विनश्यते सर्वं जम्बूद्वीपं विशेषतः ।
 तदा विनष्टे लोकेस्मिन्महादेवः स्वयं प्रभुः ॥ ५४ ॥
 आपो भूलेच्छया लोके तिष्ठत्यस्मिन्समन्ततः ।
 सती देवी च तत्कालं तस्मिन्नौलं करोति हि ॥ ५५ ॥
 मनुर्भविष्यन्तस्मिन् सर्वबीजानि मायया ।
 तदा स्थापयते राजंस्तां च नावं जगद्गुरुः ॥ ५६ ॥
 मत्स्यरूपधरो विष्णुः शृङ्गे कृत्वापकर्षति ।
 आकृष्य नावं तां देवस्तस्मिन्पर्वतमस्तके ॥ ५७ ॥
 बद्ध्वा व्रजति भूपाल ह्यविज्ञातां तदा गतिम् ॥ ५८ ॥
 [इति नीलमते मन्वन्तरपर्ययवर्णनम्]

End, according to No. 65 :

इत्येवमुक्तं जन्मेजयस्य
व्यासस्य शिष्येण महाव्रतेन ।
क्षिप्तं न यद्वन्धगुरुत्वभीत्या
समग्रशास्त्रैः खलु भारते वै ॥
सर्वत्र नैतद्विषयोपयोग्यं
तदा न चक्रे भगवान्महात्मा ।
अतीव हृद्यो बहुविस्तरेपि
जनप्रिये भारतपूर्णचन्द्रे ॥
नीलमते वितस्तामाहात्म्यम् । संपूर्णं नीलमतपुराणम् ॥

No. 127.

Chaurisuratapanchāsikā, by Bilhana.

Beginning :

श्रीपुरुषोत्तमायो[य] नमः ॥ ओं स्वास्ति ॥ श्रीप्रमथपतये नमः ॥ श्री-
श्रीपतये नमः ॥

सर्वस्वं गृहवर्ति कुन्तलपतिर्गृहातु तन्मेपुन-
र्भाण्डागारमखण्डमेव हृदये जागर्ति सारस्वतम् ।
रे क्षुद्रास्यजत प्रमोदमचिरादेष्यन्ति मन्मन्दिरं
हेलान्दोलितकर्णतालकरटिस्कन्धाधिरूढाः श्रियः ॥ १ ॥
अयि किमनिशं राजद्वारे समुदुरकंधरे
कुवलयदलस्निग्धे मुग्धे विमुञ्चसि लोचने ।
अमररमणीलीलावत्गद्विलोचनवागुरा-
विषयपतितो न व्यावृत्तिं करिष्यति बिल्हणः ॥ २ ॥

अद्यापि तां कनकचम्पकदामगौरीमित्यादि

End :

इति चौरिसुरतपञ्चाशिका पण्डितबिल्हणकृता समाप्ता ॥

No. 129.

*Tārachandrodaya, by Vaidyanātha.**

Beginning :

श्रीगणेशाय नमः ॥
गणेशं नमस्कृत्य सत्यव्रतानामिहैवाशिषं वाददानः करोति ।
महीपालतारासुचन्द्रस्य वंशावली वैद्यनाथो विशाला मुदैव ॥ १ ॥

End, fol. 80b, l. 3.

वीरोसी (!) जगदीशवर्तनमथो देव्यास्तथा सत्कथा-
भात्राणामपि वर्तनं सुललितं चक्रे कृती मैथिलः ।
ताराचन्दमहीमहेन्द्रचरितैरानन्दितो नित्यदा
काशीवासमथाकरोदयमहो गङ्गासमीपस्थितः ॥ २० ॥
इति श्रीताराचन्द्रोदये महाकाव्ये श्रीवैद्यनाथमैथिलकृता विंशतिः सर्गाः (!) ॥
संवत् १७३६ समये चैत्र सु [शु] द्वपरिवा ॥

No. 130.

*Tripuradahana, by Ravibhū.**

Beginning :

श्रीगणेशाय नमः ॥ श्रीशंभवे नमः ॥
वपुरिति गौरच्छायं जयति विभोरभिदधाति गौरच्छायम् ।
त्रिकटुका येनाहिश्रेणीभूषणमिव स्वकायेनाहि ॥ १ ॥
निजया तन्वा नेत्रप्रमोदनं प्राणिनां वितन्वानेत्र ।
मतिबलमासाद्य मितं पुरदहनं रविभुवा समासाद्यमितम् ॥ १० ॥

Fol. 9a, l. 4 :

इति त्रिपुरदहने प्रथम आश्वासः ॥

Fol. 15b, l. 3 :

इति त्रिपुरदहने द्वितीय आश्वासः ॥

Fol. 21b, l. 8 :

बबन्धुरेव बन्धुरे स्वकर्मनि स्थितिं जनाः ।
पिनाकिनापि नाकिनाममोदि मोदकारिणा ॥ ६० ॥
इति त्रिपुरदहने तृतीयाश्वासः ॥

No. 133.

Daśavatāra, by Kshemendra.

Beginning :

ओं नमो नारायणाय । अशेषविश्वेचिन्त्यरचनारूचये नमः ।
मायागहनगूढाय नानारूपाय विष्णवे ॥

Fol. 3b, l. 4 : इति श्रीदशावतारे मत्स्यावतारः प्रथमः ॥

Fol. 5a, l. 12 : इति श्रीव्यासदासापराख्यक्षेमेन्द्रकृते दशा० कूमावतारो
द्वितीयः ॥

Fol. 6b, l. 9 : इति वराहावतारः

Fol. 10a, l. 3 : इति व्यासदासापराख्यक्षेमेन्द्रविरचिते दशा० नरसिं-
हावतारश्चतुर्थः ॥

Fol. 17b, l. 9 : इति व्यास० क्षेमेन्द्रवि० दशा० वामनावतारः पञ्चमः ॥

Fol. 19a, l. 10 : इति श्रीव्यास० क्षेमेन्द्रवि० दशा० श्रीरामावतारः षष्ठः ॥

Fol. 32a, l. 5 : इति श्रीव्यास० क्षेमेन्द्रकृते दशा० श्रीरामचन्द्रावतारः
सप्तमः ॥

Fol. 62a, l. 8 : इति श्रीव्यास० क्षेमेन्द्रकृते दशा० श्रीकृष्णावतारोष्टमः ॥

Fol. 65 : इति व्यासदासा० क्षेमेन्द्रकृते दशा० बुद्धावतारो नवमः ॥

End :

इत्येष विष्णोरवतारमूर्तेः कथामृतास्वादविशेषभक्त्या ।

श्रीव्यासदासान्यतमाभिधानक्षेमेन्द्रनाम्ना विहितः स्तवाग्र्यः ॥

इति श्रीव्यासदासापराख्यक्षेमेन्द्रकृते दशावतारे कर्कषवतारो * द-
शमः ॥ समाप्तश्चायं दशावतारस्तवः ॥

यो मत्स्यकूर्मादिविचित्ररूपैराश्चर्यकारी हृदयस्य रत्नैः ।

श्रीमाननन्तः स्फुटशङ्खचक्रः श्रियेस्तु विष्णुर्विभवोदधिर्वः ॥ १ ॥

कश्मीरेषु बभूव सिन्धुरधिकः सिन्धोश्च निम्नाशयः

प्राप्तस्तस्य गुणप्रकर्षयशसा पुत्रः प्रकाशेन्द्रताम् ।

विप्रेन्द्रप्रतिपादितान्नधनभूगोसङ्कृष्णाजिनैः

प्रख्यातातिशयस्य तस्य तनयः क्षेमेन्द्रनामाभवत् ॥ २ ॥

तेन श्रीत्रिपुरेशशैलशिखरे विश्रान्तिसंतोषिणा

विष्णोः स्वल्पविलोकिताकृतिमुधासंवर्धितोत्कण्ठया ।

वाक्पुष्पैरमलैर्गुणप्रणिहितैरभून्नशोभैः स्थिरै-

र्मैक्यकदशावतारसरसः पूजाप्रबन्धः कृतः ॥ ३ ॥

स्तुतिसंकीर्तनाद्विष्णोर्विपुलं यन्मयार्जितम् ।

तेनास्तु सर्वलोकानां कल्याणकुशलोदयः ॥ ४ ॥

एकाधिकेन्दे विहितचत्वारिंशे सकांतिके ।
राज्ये कलशभूभर्तुः कश्मीरेष्वच्युतस्त्वः ॥ ५ ॥

No. 142.

Naishadhīyaṭīkā, by Vidhyādhara.

End of Sarga XI.,—fol. 220b, l. 9 :

लीलाद्योते [त] नगूढभावसुभगालंकारवृन्दान्विता
संसेव्या सुमनोवरैर्नवरं सप्रोल्हासिनी शोभना ।
चित्रासेचनके नलस्य चरिते बद्धास्पदा या सदा
टीका कान्तिगुणान्विता जयति सा साहित्यविद्याधरी ॥ १ ॥
श्रीसौरद्विजवंशमौक्तिकमणिः श्रीरामचन्द्रो भिष-
क्श्रीसीता सुपतिव्रता गुणवती सीतेव माता च यम् ।
श्रीविद्याधरमात्मजं प्रसुषुवे साहित्यविद्याधरं
तद्ग्रन्थे विमले गतोतिविमलः सर्गोयमेकादशः ॥ २ ॥
अनैषधनिषाधानाम सर्गः समाप्त [ः] ॥ ६ ॥ इत्यपरार्जुनचौलुका [क्य]
चूडामणिराजनारायणातवारभुजबलमलमहाराजाधिराजश्रीमद्वीसल-
देवस्य भारतीभाण्डागारे नैषधस्यैकादशोऽध्यायः निर्मलः सर्गोय-
मेकादश [शः] अनैषधनिषाधा [?] नाम सर्गः समाप्तः ॥ ६ ॥

End of Sarga XXII.,—fol. 455b, l. 5 :

श्रीसौरद्विजवंशमौक्तिकमणिः श्रीरामचन्द्रोभिष-
क्श्रीसीता सुपतिव्रता गुणवती सीतेव माता च यम् ।
श्रीविद्याधरमात्मजं प्रसुषुवे साहित्यविद्याधरं
द्वाविंशस्य सवर्णने वितरणं सर्गे स चक्रे क्रमात् ॥ १ ॥
इति श्रीपण्डितविद्याधरविरचितायां नैषधदीपिकायां टीकायां द्वाविंशः स-
र्गः समाप्तमिति ॥ ७ ॥ नैषधदीपिकाविद्याधरीसंज्ञामलीलिखत् ॥ ७ ॥ ग्रन्था-
ग्रम् समस्तग्रन्थसंख्या २०५८६ ॥ ७ ॥ ॥ ७ ॥ शुभं भवतु कल्याणमस्तु
॥ ७ ॥ ॥ ७ ॥ संवत् १६४९ ॥ वर्षे [वर्षे] मागशरशिदिश [शुदि ३]
दिने वार भौमे लिखित । मोढज्ञातीयं पंम्बाजिगनाथलिखितः ॥ ७ ॥ ७ ॥
७ ॥ ७ ॥ ० ॥ ० ॥ व्यासनारायणस्य ॥ चार्तुर्वेदज्ञातीयस्य इदं पुस्त-
कम् ॥ नैषधविद्याधरी टीकां संपूर्णः ॥ ० ॥ ० ॥ ७ ॥ श्री ॥ ७ ॥ ७ ॥ ७ ॥

No. 154.

Bhāratamanjarī, by Kshemendra.

Beginning :

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।
 देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥ १ ॥
 समस्तवदनोद्गीतब्रह्मणे ब्रह्मणे नमः ।
 नमः प्रज्ञापतिभ्यश्च कृष्णद्वैपायनाय च ॥ २ ॥
 वृद्धश्रवाः पुरा सूतो लोमहर्षणसंभवः ।
 पौराणिको मुनीन्द्रष्टुं नैमिषारण्यमभ्यगात् ॥ ३ ॥

End (for which compare *Ind. Ant.* I. 307, note) :—

इति क्षेमेन्द्रविरचितायां महाभारतमञ्जर्यां परिपूर्णो हरिवंशः ॥
 कास्मीरेषु [कश्मीरेषु] गुणाधारः प्रकाशेन्द्राभिधोभवत् ।
 नानार्थिसार्थसंकल्पपूरणे कल्पपादपः [ः] ॥
 संपूर्णदानसंतुष्टाः प्राहुर्यं ब्राह्मणाः सदा ।
 इन्द्र एवासि किं लेकः प्रकाशस्ते गुणोधिकः ॥ १ ॥
 यस्य मेरोरिवोदारकल्याणपूर्णसंपदः ।
 अवारितमभूद्देहे भोज्यसत्त्वं द्विजन्मनाम् ॥ २ ॥
 सूर्यग्रहे त्रिभिर्लक्ष्यै[क्षै]र्दत्त्वा कृष्णाजिनत्रयम् ।
 अल्पप्रदोस्मीत्यभवत्क्षणे लज्जानताननः ॥ ३ ॥
 स्वयंभुशंभुविजये यः प्रतिष्ठाप्य देवताः ।
 दत्त्वा कोटिचतुर्भागं देवद्विजमठादिषु ॥ ४ ॥
 पूजयित्वा स्वयं शर्वं प्रसरद्वाष्पनिर्झरः ।
 गाढं दोर्भ्यां समालिङ्ग्य यस्तत्रैव व्यपद्यत ॥ ५ ॥
 क्षेमेन्द्रनामा तनयस्तस्य विद्वत्सपर्यया ।
 प्रयातः कविगोष्ठीषु नामग्रहणयोग्यताम् ॥ ६ ॥
 आचार्यशेखरमणेर्विद्याविवृतिकारिणः ।
 श्रुताभिनवगुप्ताख्यात्साहित्यं बोधवारिधेः ॥ ७ ॥
 श्रीमद्भागवताचार्यसोमपादाब्जरेणुभिः ।
 धन्यतां यः परां प्राप्तो नारायणपरायणः ॥ ८ ॥

कदाचिद्ब्राह्मणेनैव स रामयशसार्थितः ।
 संक्षिप्तां भारतकथां कुरुष्वेत्यार्यचेतसा ॥ ९ ॥
 तमूचेहं करोम्येव प्रागेतच्चरितं मया ।
 दृष्टः सत्यवतीसूनुः स्वप्ने ज्ञाननिधिर्यतः ॥ १० ॥
 तं नमस्कृत्य वरदं सज्जोहं लतसमीहिते ।
 इत्युक्त्वा स्वप्नदृष्टस्य मुनेस्तुष्टाव तद्वपुः ॥ ११ ॥
 नमो ज्ञानानलशिखापुञ्जपिञ्जजटाभृते ।
 कृष्णायाकृष्णमहसे कृष्णद्वैपायनाय ते ॥ [इत्यादि]
 इति व्यासाष्टकं कृत्वा महाभारतमञ्जरीम् ।
 स चक्रे विबुधानन्दसुधास्यन्दतरंगिणीम् ॥
 समाप्तेयं महाभारतमञ्जरी ॥ कृतिः कवेः
 व्यासदासापरनाम्नः प्रकाशेन्द्रसूनोः क्षेमेन्द्रस्य ॥
 अहो कविसरस्वत्या विचित्रेयं प्रसन्नता ।
 सद्यो मलिनतां वक्त्रे खलानां जायते यया ॥
 मद्बचोदर्पणतले महाभारतदिग्द्विपः ।
 समस्तावयवोप्येष मुष्टिमेव इवेक्ष्यते ॥
 रत्नोदारचतुःसमुद्ररशनां भुक्त्वा भुवं कौरवो
 भग्नोरुः पतितः स निष्परिजनो जीवन्वृकैर्भक्षितः ।
 गोपैर्विश्वजयी जितः स विजयः कक्षैः क्षता वृष्णप-
 स्तस्मात्सर्वमिदं विचार्य सुचिरं शान्त्यै मनो दीयताम् ॥
 फुलेन्दीवरसुन्दरद्विमुषः शौरैः शरीरत्विषः
 पायासुर्निजनाभिपङ्क[ज]रजोलुब्धालिमालोपमाः ।
 याः कुर्वन्ति शशाङ्कबिम्बविष[श]दे लक्ष्मीमुखाब्जे मुहुः
 कस्तूरीरसपत्रभङ्गसुभगा लक्ष्मीप्रभाविध्रमम् ॥
 एष विष्णुकथातीर्थपुण्यवत्सलिलोक्षितः ।
 प्राप्तः सामान्यजल्पोपि क्षेमेन्द्रोद्य कवीन्द्रताम् ॥
 शुभम् ॥ ओ नमो भगवते वासुदेवाय ॥
 संवत् १९ द्वार्व (?) ति अष्टम्यां परतः शुभम् ॥

No. 170.

*Specimen of a translation of the Rājataranginī.**

I. 1-107.

1. Reverence to Hara, who (grants his worshippers' desires) like the tree of Paradise, who is beautified by a seam of light emitted by the jewels that are concealed in the heads of the serpents adorning him, and in whom those freed (from the circle of births) find eternal rest.

2. May both the halves of the body of the god, whose cognizance is the bull, and who is united with his spouse, give you glory,—the left, whose forehead wears a saffron Tilak, the colour of whose throat near the ear is fair like the splendour of the ocean-born (moon), and is enhanced by numerous tremulous earrings, and whose breast wears a faultless boddice; — the right, whose forehead carries a flame of fire, the colour of whose throat near the ear is concealed by the ocean-born (poison) and enhanced by numerous playfully moving snakes, and whose chest is encircled by the lord of snakes as by a boddice.

1. G¹ and other MSS. read *bhūshāhīna* instead of *bhūshābhogi*. Hara or Śiva wears a serpent instead of a Jenvī or brahminical string, and smaller serpents instead of bracelets. The Kāśmīrians, being Śaivas, consider Śiva to be the Universal soul, and expect to be absorbed by him. The preposition *pra* in *pralīna*, which adds force to the meaning of the root, indicates that absorption is complete,—*sāyujya*, not *sālokya*.

This verse, it seems to me, is an imitation of Bāṇa's *Śrīharshacharita* I. 1.

2. A translation of this verse being impossible, I have given a paraphrase. Almost the whole of its first three *pādas* is made up of a succession of puns. Śiva is invoked in his form of Ardhanaṛi, in union with Pārvatī. The words describing the appearances of the two halves are chosen in such a manner that they apply to the female form and its dress as well as to the male. *Kuṇḍalin*, lit. 'containing a ring,' must be taken as, I think, in the sense of 'earring' or 'necklace,' when it refers to Pārvatī. *Jaladhijachhhāyāchha* if referred to Pārvatī must be dissolved into *jaladhijachhhāyāvadaachha*; if referred to Śiva into *jaladhijachhhāyāchha* or *āchchha*=*āchhādita*. In the description of Śiva, *ahīna* must be dissolved into *ahīnūma*, 'the lord of snakes,'

* The text has been corrected according to two collated copies written by Ganakāk Pandit, G¹ and G², and the copy in the Government collection, Ch.

3. Worthy of praise is that quality of true poets, whatever it may be, which enables them to sprinkle with the nectar (of their song), and thereby to preserve, their own bodies of glory as well as those of others.

4. Who else but poets resembling the Prajāpatis (in creative power), and able to bring forth lovely productions, can place the past times before the eyes of men?

5. If the poet did not see in his mind's eye the existences which he is to reveal to men, what other indication would there be that he is a divine seer?

6. Though for its length the story does not show much variety, still there will be something in it that will gladden the virtuous.

7. That virtuous (poet) alone is worthy of praise who, free from love or hatred, restricts his muse to the exposition of facts.

8. If I narrate again the subject-matter of tales of which others have treated, still the virtuous ought not to turn their faces from me without hearing my reasons.

9-10. How great a cleverness is required in order that men of modern times may complete the account given in the books of those who died after composing each the history of those kings whose contemporary he was! Hence in this narrative of past events, which is difficult in many respects, *my* endeavour will be to *connect*.

11. The oldest extensive works, containing the royal chronicles (of Kāśmīr) have been lost in consequence of (the appearance) of *Su-*

Vāsuki, who serves Śiva instead of the Jenvî. 'Near the ear' may also be referred to the sentence beginning with *dadhat*. The ocean-born poison is the Halāhala which Śiva swallowed.

4. The Prajāpatis are fourteen in number. They caused the successive creations of the world.

Verses 9 and 10 form a *yugalaka*, or couplet, *i. e.* they are interlaced in their construction: compare *Kāvyaḍarśa* I. 13, comment. They give the 'reasons' alluded to in v. 8. *Yat* must be taken as a conjunction, depending on *kiyaḍ idaṁ dākshyam*. *Sarvaprakāraskhalite*, 'which is difficult in many respects,' means literally 'in which there are dangers of mistakes of all kinds.'

11. Suvrata apparently wrote a *hand-book* of the history of Kāśmīr, to be committed to memory in the schools, which, as usual in India, caused the loss of the more ancient books on the same subject.

vrata's composition, who condensed them in order that (their substance) might be easily remembered.

12. *Suvrata's* poem, though extensive, does not easily reveal its meaning, since it is made difficult by misplaced learning.

13. Owing to a certain want of care, there is not a single part in *Kshemendra's* 'List of Kings' free from mistakes, though it is the work of a poet.

14. Eleven works of former scholars which contain the chronicles of the kings, I have inspected, as well as the (*Purāṇa* containing the) opinions of the sage *Nīla*.

15. By looking at the inscriptions recording the consecration of temples and grants, at the laudatory inscriptions, and at the Manuscripts, the worry arising from many errors has been overcome.

16. Four among the fifty-two rulers whom they do not mention,

13. Regarding *Kshemendra* see above, the Report.

14. Regarding the *Nīlamatapurāṇa* see above, the Report, and above, pp. lv. *seqq.*

15. According to my interpretation of this passage, *Kaḥaṇa* used four kinds of records:—(1) the *pratishṭhāsāna* edicts, *i.e.* inscriptions recording the erection and consecration of temples or other buildings and monuments, such as are to be found on almost all temples, religious or even profane buildings (such as palaces), on images, funeral monuments, and so forth; (2) the *vastuśāna* edicts, *i.e.* inscriptions recording grants of things, chiefly of land, and perhaps also of allowances, such as are found engraved on copper-plates; (3) *prasastipat-ṭas*, tablets containing laudatory inscriptions of persons or places, such as now are found sometimes in temples or other public buildings, *e.g.* the *Arbudaprasasti* in *Vimalaśāha's* temple at *Dailwarra*; (4) the *śāstras*, the works on the various sciences, or, to use a short expression, the *Manuscripts* of Sanskrit books, which in *Kāśmīr* mostly give at the end some information regarding the author, and the king under which the author wrote, together with the date.

This interpretation comes nearest to Professor *Lassen's*,—vide *Ind. Alt.*, 2nd ed., II. 20,—from whom I differ in the interpretation of *śāstra* 'only.' He gives too narrow an explanation, considering it to mean 'law-books.'

16. *Gonanda* is the reading of all *Śāradā* MSS. Regarding the

on account of the loss of the records, viz. *Gonanda* and (his successors), have been taken from the *Nilamata* (Purāṇa).

17-18. Having read the opinion of the Pāsupata Brahman *Helārāja*, who formerly composed a 'List of Kings' in twelve thousand ślokas, *Padmamihira* entered in his work the eight kings, beginning with *Lava*, who preceded *Aśoka* and his successors.

19. Those five kings also, among whom *Aśoka* is the first, *Śrī-chhavillākara* declared (to have been taken) from the fifty-two (lost ones). For his verse is as follows:—

20. "The five princes from *Aśoka* to *Abhimanyu*, who have been enumerated, have been obtained by the ancients out of the fifty-two (lost ones)."

21. This narrative (of mine), which is arranged (in proper order) and resembles a medicine, is useful for increasing as well as diminishing the (statements of previous writers regarding) kings, place and time.

22. What intelligent man does not rejoice at such a compilation, which treats of the numberless events of ancient times?

23. When (the hearer) has well pondered over the sudden appearance of created beings that lasts for a moment only, then let him

meaning of *āmānya*, 'tradition,' 'records,' see below, I. 45, and the *Pet. Dict.* s. v. The four rulers intended are *Gonanda I.*, *Dāmodara I.*, *Dāmodara's* queen, and *Gonanda II.*: see above, the Report.

17. *Mahāvratin*, which I have translated by *Pāsupata*, has been usually taken to mean simply 'ascetic.' I should think that a particular sect of ascetics is intended. *A Helārāja*, who was a Kāśmīrian and lived probably in the 9th or 10th century, has written a commentary on the *Vākyapadīya*, of which fragments are still extant; see Kielhorn in the *Ind. Ant.*, III. p. 285.

This and the following verses show that *Kaḥaṇa* believed that altogether seventeen kings out of the number of the fifty-two forgotten ones had been rescued.

21. *Yuktā*, 'arranged in proper order,' may possibly mean *parimitā*, 'of limited extent.' The verse gives the key to *Kaḥaṇa's* method.

23. *Śānta* is one of the nine *Rasas*, 'flavours or sentiments,' which ought to underlie poetic compositions. *Kaḥaṇa*, who has to tell many commonplace events, and to go through endless repetitions,

consider how this (work) is hallowed by the prevalence of the Sentiment of Quietism.

24. Imbibe, therefore, straight with your ears this 'River of Kings,' which is made agreeable by an under-current of powerful sentiment.

25. Formerly, from the beginning of the Kalpa, the land in the womb of the Himâlaya was filled with water during the periods of six Manus, (and constituted) the *Lake of Satî*.

26-27. Afterwards, when the period of the present Manu *Vaivasvata* had arrived, the Prajâpati *Kaśyapa* caused Druhiṇa, Upendra, Rudra, and other gods to descend, caused (the demon) *Jalodbhava*, who dwelt in that lake, to be killed, and changed it into a country, known on earth as *Kaśmîr*.

28. *Nîla*, the lord of all *Nâgas*, whose regal parasol is formed by the circular pond (filled with) the stream of the *Vitastâ*'s newly rising water, protects it.

29. There *Gaurî*, though she has assumed the form of the *Vitastâ*, still keeps her wonted inclinations. (For in her river-shape) she turns her

is anxious to prove, in order to guard his character as a poet, that his composition is not *nîrasa*.

24. The correct reading in the last *pûda* is that given by *Ch.* and *G²*: *spashṭam anga rājatarangiṇî*. *G¹* has *spashṭamarmâ*. *Anga* to be construed with *nipîyatām*.

25-27. The legend of the *Satîsaras*, of its desiccation, and of the destruction of the demon *Jalodbhava* (Water-born), who had made it his dwelling and devastated the surrounding countries, is told at considerable length in the *Nîlamatapurâṇa*,—see the Report. The gods who assisted *Kaśyapa* were *Brahma*, *Vishṇu*, and *Śiva*, as stated in the text.

28. The annotator of *G¹* says: *virâvishayasthitena nîlanâgena virandga iti prasiddhena*. Conventionally the *Vitastâ* is said to take its origin from the circular pond called *Vîrnâg* or *Virnâg*, situated about fifteen miles to the south-east of *Islâmâbâd*, at the foot of the *Banihâl*. *Kalhâna* calls this pond *âtapatra*, 'the royal parasol' of *Nîlanâga*, who is supposed to reside in or under it. The circular form is the *tertium comparationis*, which suggested the far-fetched simile. Regarding the *Vîrnâg* compare *Vigne, Travels*, I. 332.

face towards the ravine (*guha*), just as (in her godlike form) she turns it towards (her son) Kumâra (*guha*); (in her river-shape) the mouths of the Nâgas (*nâgamukha*) drink her abundant water (*âpîtabhûripayâh*), just as (in her god-like form) (her) elephant-faced (son Gaṇeśa, *nâgamukha*) drank her abundant milk (*âpîtabhûripayâh*).

30. That (country) is inhabited by Nâgas gleaming with the splendour of various jewels, chief among whom are Śankha and Padma, and thus resembles the town of Kuvera, the depository of the nine treasures (chief among which are Śankha and Padma).

31. To shelter, forsooth, the Nâgas, who came afraid of Garuḍa, it stretched its arms out behind its back in the guise of a wall of mountains

29. The annotator of G¹ says : *guhonmukhî—kumârasanmukhî kandarâbhîmukhî cha ; nâgamukhâpîtabhûripayâ nâgamukhena gajavadanena âpîtam bhûri payo dūgdhanî yasyâhsâ nâgânânî mukhena âpîtanî bhûri payo yasyâh [sâ cha] ; yathâ gaurî pârvatî, vitastâtvañ yâtâpyuchitân ruchîñ ichchhân nōjjhati na tyajati svaruchîñ sedikân [svechchân] nâtyajad gaurî nochitân ruchîñ guhonmukhîtyâdikân vitastâtve tyajati tatrâpi tatkâraṇam*. The *guha* or ravine towards which the Vitastâ turns her face is the pass of Bâramûla.

30. The Nâgas are the snake-formed deities supposed to reside in the springs and lakes of Kaśmîr. They appear to be originally personifications of the former. The winding, restless water easily suggested the comparison with a snake. Now the large springs are called *nâg*, and the small ones *nâginy*, the latter being supposed to be the residence of the females of the Nâgas. The Nâga Mahâpadma is the tutelary deity of the Vollur lake, which is frequently simply called *Mâhapadma* ; vide, e.g., *Śrîkaṇṭhacharita* III. 9, and Jonarâja thereon. Śankhanâga resides, according to Sâhebrâm's *Tîrthasaṃgraha*, in a lake near *Dharindha*, in the Lâr pargaṇa.

31. Kaśmîr is here personified and supposed to face Garuḍa, who chased the Nâgas through the 'Gate' of the Valley at Bâramûla. Under this supposition it becomes intelligible how the mountain-chains surrounding the country can be likened to 'arms stretched out behind the back.' The story of the Nâgas' flight to Kaśmîr occurs in the *Nîlamatapurâṇa*.

32. There (worshippers) touching the wooden image of the husband of Umâ at the Tîrtha called Pâpasûdana obtain heavenly bliss and final liberation as their rewards.

33. There the goddess *Sandhyâ* produces water on an arid mountain, and shows the presence of merit and the absence of sin.

34. There self-created fire, rising from the bowels of the earth, receives with numerous arms of flame the offerings of the sacrificers.

35. There the goddess *Sarasvatî* herself is seen in the form of a swan swimming on a lake situated on the summit of Mount *Bheda*, which is sanctified by the source of *Gangâ*.

36. There, even now, drops of sandal-ointment offered by the gods are to be seen in *Nandikshetra*, in the temple, the habitation of the immortals.

37. There, after looking on the goddess *Śāradâ*, (the worshipper) at once reaches the river *Madhumatî* and *Sarasvatî* who is worshipped by poets.

32. The locality intended is the Pâpasûdana Nâga or Kapateśvara Tîrtha, said to be in the Koṭahâra parganâ near Islâmâbâd,—*Kapateśvara, Koṭihiragrâme Koṭahârâkhyavishaye*, G¹. Comp. *Śrîkṣṇṭhachar*. III. 14, where the other name of the Tîrtha, Kapateśvara, is given.

33. *Bhranganâma* *avishaye devalagrâmasamîpasthale*, G¹. The story how a certain Mâyâvaṭu, son of Bhadreśvaravaṭu, brought the goddess *Samdhyâ-Gangâ* to his *âsrama* near Deval, in the Bhring parganâ, is told at length in the *Samdhyâmdhâtmya*.

34. The Svayambhû Agni here mentioned is the burning naphtha spring in Kamrâjor Kramarâjya, near Sopur. So also G¹—*Kramarâjye svaimiti prasiddhaḥ*, and *Sâhebrâm, Tîrthasaṅgraha*.

35. *Bhedagiri—bhedaabhrandû iti prasiddhaḥ*, G¹.—The *Gangâ-mâdhâtmya*, No. 56, mentions the hill.

36. *Nandikshetra nâranâmagrâme*, G¹. It is situated in the Lâr pargana, not far from the Haramukutagangâ, and is a station on the pilgrimage to the latter: see also *Jour. As. Soc. Beng.* XXXV. 226. So also *Sâhebrâm's Tîrthasaṅgraha*. *Surâvâsaprâsâda* may be a N. pr.

37. *Śrîsaile harel iti prasiddhe sthale daraddesasamîpavartini*, G¹. *Hôril* is found on the Survey map in the parganâ Khuya-hâm, to the north of the Vollur lake, into which latter the *Madhumatî* falls, as marked on the native map. *Sâhebrâm (Tîrthasaṅgraha)* places these *tîrthas* in Lolâb.

38. In that (country) which is adorned by Keśava-Chakrabhṛit, and by Śiva-Vijayeśa and other (deities), there is not a space as large as a grain of sesamum which has not its Tīrtha.

39. The country may be gained by the strength of spiritual merit, but not by armies of soldiers. Hence people there are chiefly anxious about the next world.

40. There the rivers are free from dangers and aquatic monsters, provided with warm bath-houses for the winter, and comfortable places (for descending) into the current.

41. Out of respect, as it were, the Sun does not fiercely shine, during summer even, in that (country) which has been created by his father, as he knows that it ought not to be tormented.

42. Things that elsewhere in the three worlds are difficult to find, viz. lofty halls of learning, saffron, icy water, and grapes, are common there.

43. In these three worlds the jewel-producing region of Kuvera is (chiefly) worthy of praise; (next) in that (region) the mountain range, the father of Gaurī; and (thirdly) the country which is enclosed by that (mountain).

44. Fifty-two princes, beginning with *Gonanda*, who in the Kali-yuga were contemporaries of the Kurus and of the sons of Kuntī, have not been recorded.

45. In consequence of the demerit of those rulers of the land of *Kaśyapa*, no poets of creative power, who produced their bodies of glory, existed in those times.

46. We pay reverence to that naturally sublime craft of poets, without whose favour powerful princes are not remembered, although the earth that is girdled by the oceans was sheltered under the protection of their arms as in the shade of a forest.

38. *Chakrabhṛit keśarah chakradhara iti prasiddhah; vijayeśa īśāna vijayabrāṇ iti prasiddhah*, G¹. The ancient fane of Viṣṇu-Chakradhara lay on a low hill, situated about a mile below Bījbrōr, on the left bank of the Vitastā, and is now called Chākdhar. See Report, p. 18. Bījbrōr or Bījbiḥār is too well known to need any further notice. But compare Vigne, II. 23.

43. The father of Gaurī, i.e. the Himālaya.

44. Kuvera is the regent of the North, and the possessor of the nine treasures.

47. Without thee, O brother composer of true poetry, this world does not even dream of the existence of its chiefs, though they rested their feet on the temples of elephants, though they won prosperity, though maidens, moons of the day, dwelt in their palaces,—without thee the universe is blind, why (praise) thee with a hundred hymns?

48-49. Some (authors) have given this (following) calculation of the years wrongly, as they were deceived by the statement that *Gonanda* and his successors protected Kāśmīr during twenty-two hundred and sixty-eight years in the Kaliyuga, (and) that the Bhārata (war) took place at the end of the Dvāpara yuga.

50. If the years of the kings, the length of whose reigns is known, are added together (and deducted) from the passed period of the Kaliyuga diminished by that (time which elapsed between the beginning of the Kaliyuga and the Bhārata war), no rest remains.

51. When six hundred and fifty-three years of the *Kaliyuga* had passed away, the Kurus and Pāṇḍavas lived on the earth.

52. At present, in the twenty-fourth year (of) the Laukika (era), one thousand and seventy years of the Śaka era have passed.

53. On the whole, at that (time) two thousand three hundred and thirty years have elapsed since (the times of) *Gonanda* (III.).

54. Twelve hundred and sixty-six years are supposed (to be comprised) in the sum of the reigns of those fifty-two kings.

55. Since the Great Bear moves in a hundred years from one Nakshatra to the other, the author of the (*Bṛihat*) *Saṁhita* has thus given his decision regarding its motion in this (verse):—

48-49. In the text read कश्मीरान्. कश्मीराः not काश्मीराः is the form which the Śāradā MSS. give everywhere. The two verses form a *yugalaka* or *yugma*, and v. 48 must therefore be taken as depending on the words *iti vārttayā vimohitāh*, which occur in the second half of v. 49.

50. I am unable to make anything of this verse, except by taking *tad* in *tadvivarjitāt* to refer to *bhāratam* in v. 49. For with any other explanation the figures must come wrong, and the verse must be taken as part of the *pūrvapakṣa*, which it is not, as the opinion of the 'some' has been done with in the preceding verses.

52. Regarding the Laukika or Saptarshi era see above, the Report.

55. The proper reading, instead of the उच्चारं of the Calcutta and Paris editions, is तच्चारं, which is found in all Śāradā MSS. The mistake has been caused by the resemblance of Śāradā *u* and *ta*.

56. "When king *Yudhishthira* ruled the earth, the Munis (the Great Bear) stood in (the Nakshatra) Maghâh. His reign fell 2526 years (before) the Śaka era.

57. The brave king of *Kāśmīr Gonanda* was worshipped by the *Gonanda I.* region (of the North), which *Kailāsa* lights up (with the glitter of its snow), and rolling *Gangâ* clothes with a soft and transparent garment.

56. The verse is found *Bṛihat Saṁhitâ* XIII. 3.

From vv. 48-56, which give the chronological basis of the *Taranginī*, it would appear that the statement of the *Nīlamata*, which makes *Gonanda II.* contemporary with the Kurus and Pāṇḍavas, was the starting-point common to Kalhaṇa and other chronologists. But while others placed *Gonanda* in the beginning of the Kaliyuga, guided by the tradition that the Great War occurred at the end of the *Dvāpara-yuga*, Kalhaṇa used *Varāhamihira's* date of *Yudhishthira*, 2526 before Śaka, or 653 Kali, to determine the beginning of the *Gonandas*. He then cut down or lengthened (*vide* above, v. 21) the reigns of the *Kāśmīrian* kings-until their sum total *plus* 653 agreed with the time which had elapsed between the year in which he began to write, viz. 1070, and the beginning of the Kaliyuga. His equation, as has been shown by Wilson, Troyer, and others, is—

Years of the Kaliyuga		Fifty-two lost kings of Kāśmīr—	
elapsed in Śaka			1266 (v. 54)
1070 = 1070	Kings from <i>Gonanda III.</i>	+ 2330 (v. 35)	
+ 3179		+ 653 (v. 51)	
<hr/>		<hr/>	
4249		4249	

The expressions *prāyāḥ*, 'on the whole' (v. 53), and *matūḥ* (v. 54), seem to me further proof (in addition to the direct statement, v. 21) that Kalhaṇa did make alterations in the length of the reigns. Another circumstance shows with what levity Kalhaṇa worked. The period of 1266 years begins with the reign of *Gonanda I.*; and *Gonanda II.*, his grandson, was, according to the *Purāṇa*, the infant king when the Great War began. Nevertheless he assumes that the coronation of *Yudhishthira* occurred in the first year of *Gonanda I.*, as he places the whole of the 1266 years after Kali 653, in which *Yudhishthira* was installed on the throne, according to *Varāhamihira*.

57. This as well as the subsequent stories regarding *Dāmodara* and *Gonanda II.*, down to v. 82, are taken from the *Nīlamatapurāṇa*.

58. The earth, afraid as it were that *Sesha's* poison might be infused into her, left the serpent's body and rested in the king's arm that was adorned by the jewel sacred to *Garuḍa*.

59. *Jarāsandha*, his relation, called on him for help. With a large army he besieged *Mathurā*, (the town) of *Kṛishṇa*.

60. When he pitched his camp on the banks of the *Kātindī*, the fame of (the hostile) warriors vanished together with the smiles of the females of *Yadu's* race.

61. Once (*Balarāma*), whose ensign is the plough, engaged that warrior in battle in order to protect his entirely shattered forces.

62. The bridal wreath of the goddess of victory faded, since it remained long in her hands, while those warriors of equal strength were combating each other and the result was doubtful.

63. Finally, with limbs wounded by each other's weapons, the king of *Kaśmīr* embraced the earth, and the scion of *Yadu* the goddess of victory.

Dāmodara I.

64. When that brave warrior travelled the road which great heroes easily find, his son, the illustrious *Dāmodara*, protected the earth.

65. That proud prince, though he had obtained a kingdom which was distinguished by affording the means of enjoyment, found no peace because he brooded over the death of his father.

66. Then that (hero), whose arm, (strong) like a tree, was burning with pride, heard that the *Vṛishṇis* had been invited by the *Gāndhāras* on the banks of the *Indus* to an approaching *Svayamvara*, and that they had come.

67. Then, (impelled) by excessive fury, he undertook on their approach an expedition against them, obscuring the sky with the dust that the horses of his army raised.

58. The jewel sacred to *Garuḍa*, the destroyer of the Serpents, is the emerald. Read देह with the Śār. MSS. instead of the nonsensical देश of the editions.

64. The road to *Svarga* is meant.

65. Read here and elsewhere with the Śārada MSS., काश्मीरिकः instead of कार्मीरिकः.

66. Regarding the *Gāndhāras* on the *Sindhu* see *Cunningham, Anc. Geog.* 47 seqq. *Vṛishṇi* is another name of the *Yādavas*. In the text read दर्पणदेष्टुमः

68. In the battle with those (foes), the bride, who was about to choose a husband and was impatient for the wedding, was slain. Then the celestial maidens chose husbands in *Gāndhāra-land*.

69. Then the valiant ruler of the earth-disc, attacking, in the battle with the god whose weapon is the war-disc, the disc-like array of his enemies, went to heaven by the road of the edge of the battle-disc.

70. Then *Kṛishṇa*, the descendant of *Yadu*, ordered the Brahmans to install the (king's) pregnant widow *Yaśovati* on the throne. Yaśovati.

71. When the servants of the *slayer of Madhu* at that time became angry, he, reciting this stanza from the Purāṇa, reproved them:—

72. "*Kāśmīr-land is Pārvatī*; know that its king is a portion of *Śiva*. Though he be wicked, a wise man who desires (his own) welfare will not despise him."

73. The eyes of men, who formerly regarded with contempt (the country and the queen) as two females and objects of enjoyment, looked (after this speech was uttered) upon (*Yaśovati*) as the mother of her subjects, and (upon the country) as a goddess.

74. Then in the proper month that queen bore a son endowed with divine marks, a new sprout of the family tree which had been consumed by fire.

75. The Brahmans performed the coronation and kindred rites for him together with his *Jātakarma* and other sacraments.

76. The infant king received afterwards, together with the regal dignity, the name of his grandfather, *Gonanda*. Gonanda II.

68. The editions read निवृत्तिस्म, a corruption of which is also found in *Ch.*; G¹ reads निवृत्तेस्म. The former reading gives no sense. *Ni-gṇyate* is apparently intended for *nihanyate*, and it is just possible that Kalhana used this incorrect form on account of the metre.

69. The numerous puns on the word *chakra*, disc, make this verse dear to the Pandit. *Chakradhārādhanā*, 'by the road of the edge of the battle-disc,' may also be dissolved, *chākradhārāḥ kṛishṇaḥ, sa eva panthāstena*, and be translated 'the road (being opened to him by) *Kṛishṇa*, the bearer of the war-disc.' To be slain by a person as holy as *Kṛishṇa* would, of course, ensure heaven to the victim. Perhaps Kalhana intended it to be taken both ways.

73. The earth, or the country, is always considered to be the *wife* of the king.

76. Read with the *Śārada* MSS. नरेन्द्रप्रिया, instead of नगेन्द्रप्रिया as Troyer and the Calcutta edition have.

77. Two nurses were engaged in rearing him, the one gave her milk, the other complete prosperity.

78. The ministers of his father, who were careful that his being pleased should not remain without results, bestowed wealth upon his attendants even when he smiled without cause.

79. When his officers, unable to understand his infant stammering, did not fulfil his orders, they considered themselves guilty of a crime.

80. When the infant king ascended his father's throne, he whose legs were dangling in the air did not banish (from the hearts of his subjects) the desire (to prostrate themselves) before his footstool.

81. When the ministers decided the legal and religious disputes of the subjects, they listened to (the opinion of the child) whose locks were moved by the wind from the *chauris*.

82. Thus (it happened that) the king of Kaśmîr, being an infant, was taken neither by Kurus nor Pāṇḍavas to assist them in the Great War.

Thirty-five
kings lost.

83. Thirty-five kings who followed him, and whose names and deeds have perished in consequence of the loss of the records, have been immersed in the ocean of oblivion.

Lava.

84. After them *Lava*, an ornament of the earth, a favourite of Victory that is clothed in a flowing robe of fame, became king.

85. The roar of his army, which roused the universe from its slumber, sent—O wonder!—his enemies to their long slumber.

77. The second nurse is the *earth*, or the country, which gave him entire prosperity.

78. It is the custom and the duty of kings to give presents whenever they are pleased. The ministers watched lest the custom should be neglected in the case of the infant king, and gave presents whenever he smiled.

80. Read हृत् with the Śâradâ MSS. instead of कृत्. *Utkanṭhâ pâ-dapîthasya*, 'the desire for the footstool,' means the desire to use the footstool for its legitimate purposes, *i.e.* for touching it with the forehead. The persons from whom this desire was *not* taken are not named. Hence it must be understood that everybody, all the king's subjects, are meant. The verse is intended to furnish another proof that this infant king was respected quite as much as any grown-up ruler could have been.

86. Constructing eighty-four lakhs of stone buildings, he founded the town of *Lolora*.

87. After giving to a community of Brahmans the Agrahâra of *Levâra*, on the *Lîdar*, the valiant (king) endowed with blameless heroism and splendour ascended to heaven.

88. He was succeeded by his son *Kuśa*, expert in (deeds of) prowess and lotus-eyed, who gave the Agrahâra of *Kurukhâra*. Kuśa.

89. After him his son, the illustrious *Khagendra*, the destroyer of his foes' elephants, the first (among men), an abode of valour, obtained the throne. Khagendra.

90. He settled the two principal Agrahâras (of Kaśmîr), *Khâgi* and *Khonamusha*, and afterwards he ascended to that world which he had bought by deeds brilliant like (the glitter of) Śiva's (teeth in) smiling.

91. After him came his son *Surendra*, possessed of priceless greatness, who was an entire stranger to guilt, who far surpassed Indra's state, and whose deeds astonished the world. Surendra.

92. Surendra, the lord of the gods, could not be compared to this

86. *Lolora* is situated in the parganâ of *Lolâb*.

87. The *Ledarî*, now called *Lîdar* or *Lidder*, is the principal northern tributary of the *Vitastâ*, which it joins not far from *Bij-brôr*. An *agrahâra* is an *Inâm* village given to a Brahman, or to a community of Brahmans. See the *Pet. Dict. s. v.* *Levâra* is said to exist now.

88. According to the annotator of G¹, *Kurukhâra* is now called *Kular*, and Pandit Dayarâm places it in the *Dachhinpara* parganâ.

90. *Khâgi* is said to be the modern *Kakâpur* (Wilson and Troyer), and *Khonamusha* is *Khunmoh*, as was first recognized by General Cunningham. See also above, Report, p. 4 *seqq.* The *Śârâdâ MSS.* *Khonamusha* instead of *Khunamusha*, and to this form points also the *Khonamukha* of *Bilhana*, *Vikramânkacharita* XVIII. 7. As there is hardly any difference between the pronunciation of *o* and *u* in Kaśmîr, the spelling does not matter much.

91. *Āṛghamaghavattāvahishkrītaḥ*, of which a double translation has been given, may be taken as two words, *dirgham* and *aghavattāvahishkrītaḥ*, or as a compound, *dirgha-maghavattāvahishkrītaḥ*. The author, like a good Kavi, loves his pun dearly, and intends it to be taken both ways.

92. Indra or Surendra is called *Gotrabhit* because he opened the

Surendra, since he is called *śatamanyu*, 'the harbourer of a hundred grudges,' and *gotrabhit*, 'the destroyer of the Gotra,' while (*Surendra* of Kaśmīr) deserved the surname *śāntamanyu*, 'he whose anger is appeased,' and *gotrarakṣhā*, 'the protector of the Gotra.'

93. That illustrious (ruler) founded on the frontiers of Dardistān a town called *Saurāka*, and a Vihāra called *Narendrabhavana*.

94. In his own kingdom that prince of great fame and of holy works founded a Vihāra, called *Saurasa*, which became famous for piety.

Godhara. 95. After this king had died without issue, *Godhara*, a scion of a different family, protected the earth, together with the best of mountains.

96. Liberal, pious *Godhara* went to heaven after presenting the Agrahāra *Hastisāld* to the Brahmans.

Suvarṇa. 97. His son *Suvarṇa* after him distributed gold (*suvarṇa*) to the needy, he who caused to flow, in the district of Karāla, the brook *Suvarṇamānī*.

Janaka. 98. His son *Janaka*, comparable to a father (*janaka*) of his subjects, founded the Vihāra and Agrahāra called *Jālorā*.

Gotra or pen in which the Paṇis had confined the cows of the gods: see the quotations in the *Pet. Dict.* s. v. In the case of the Kaśmīrian *Surendra*, *Gotra* must be taken to mean his own or the Brahminical families.

93. Neither the places mentioned in this verse nor the one mentioned in the next can be traced, though the former, as they were situated on the frontier of Dardistān, must have been somewhere in Lolāb or Khuyahām.

It is important to note that Kallaya ascribes the foundation of Vihāras, or *Bauddha* monasteries, to the last king of the line of Gonanda, whom he must have placed somewhere about the 18th century before our era.

95. Read with *Ch.* and *G*¹ समुत्सवः वरन्. 'The best of mountains' is the Himālaya.

96. According to the annotator of *G*¹, *Hāstisāld* is now called *Asthīhīl*. My Brahman friends did not know this latter name, and thought that *Hashīr* might be meant.

97. The annotator of *G*¹ explains Karāle by *ārdhuvane*, and *Suvarṇamānīkulyā* by *Sunnamāyā nādo*, the *nāla* or brook called *Sunnamāyā*, marked on the native map in the parganā Āḍhivan or Arwin.

98. My Kaśmīrian friends identify *Zāvar*, near *Zecan*, with *Jālorā*.

99. After him the illustrious *Śachinara*, whose disposition was forgiving, protected the earth as ruler, his commands gaining obedience (from all). Śachinara.

100. That king founded the two Agrahāras *Śamāngasa* and *Āsanāra*. Without male issue he obtained half of Indra's seat (after death).

101. Next, the son of that king's grand-uncle, and great-grandson of *Śakuni*, the veracious *Āśoka*, ruled the earth. Āśoka.

102. That king, cleansed from sin and converted to the teaching of Jina, covered *Śushkalettra* and *Vitastātra* with numerous *stūpas*.

103. Within the precincts of the Dharmāranya Vihāra in Vitastātrapura stood a *chaitya*, built by him, the height of which the eye was unable to measure.

104. That illustrious prince built the town of Śrīnagarī, which is most important on account of its nine million and six hundred thousand houses.

105. This virtuous (prince) removed the old brick enclosure of the temple of Vijayeśvara, and built a new one of stone.

106. He whose dejection had been overcome built within the en-

100. According to the annotator of G¹ the modern equivalent of Śamāngasa is Śvāngas, in the Kotahāra pargana, near Islāmābād, and of Āsanāra, the well-known village of Chrār.

102. Read शुष्कलेत्रवितस्तात्रौ. The annotator of G¹ remarks: *śushkalettraḥ hukhlettra vitastātra vithavatra, sushkalettraścha vitastātraścha tau śushkalettravitastātrau dvitīyādvicchanam etat*. Both localities, the names of which are usually pronounced *Hoklitr* and *Vethvatr*, are situated in the Devasar pargana to the south of Islāmābād. The former is marked on the Trig. Surv. map as Vithawiter.

103. Read वत्कुतम् with G¹ and *Ch.*, instead of the वत्कुत्यम् of the editions.

104. General Cunningham (*Anc. Geogr.* 95) has fixed the site of the ancient Śrīnagarī near Pāndrethān (Purāṇādhishṭhāna). Some Pandits think that it lay near Islāmābād.

105. Regarding the very remarkable *prākāras* of the Kāśmīrian temples see Cunningham, *Jour. As. Soc. Beng.* XIII. pp. 340 seqq.

106. *Āśokeśvara* must be explained as a *madhyamapadalopī* compound, by *Āśokena nirmita īśvara*, 'the (temple of) Śiva built by Āśoka.' The same remark applies to the numerous names of temples

closure of Vijayēśvara, and near it, two (other) temples, which were styled *Āśokeśvara*.

107. As the country was overrun by Mlechhas, the pious (king) obtained from Śiva, the lord of creatures, a son in order to destroy them

ending in Īśvara and beginning with the name of a person, which occur further on.

107. The Mlechhas intended here are probably the Greeks : *vide* Lassen, *Ind. Alt.*, II. 285, 2nd ed.

Nos. 182-183.

Rāmdāyanakathāśāra, by Kshemendra.

Beginning :

ओं श्रीगणेशाय नमः ॥ श्रीगुरवे नमः ॥ शुभमस्तु ॥
ओं । जितं भगवता तेन हरिणा लोकधारिणा ।
अजेन विश्वरूपेण निर्गुणेन गुणात्मना ॥
ज्येष्ठो जयति वाल्मीकिः सर्गबन्धे प्रजापतिः ।
यः सर्वहृदयालीनं काव्यं रामायणं व्यधात् ॥

End :

इति क्षेमेन्द्रविरचिते रामायणकथासार उत्तरखण्डस्तृतीयः समाप्तः ॥
यो गार्हे नवयौवनेपि विपिने चीराम्बरो राघव-
स्तत्राप्यस्य परेण दारहरणं क्लमस्तदन्वेषणे । *
संप्राप्तापि जनापवादरजसा त्यक्ता पुनर्जानकी
सर्वं दुःखमयं तदस्तु भवतां श्लाघ्यो विवेकोदयः ॥ २ ॥
स वः पुनातु वाल्मीकिः सूकामृतमहोदधिः ।
ओंकार इव वर्णानां कवीनां प्रथमो मुनिः ॥
कश्मीरेष्वभवत्सिन्धुर्जन्मचन्द्र इवापरः ।
प्रकाशेन्द्रः स्थिरा यस्य प्रथस्य कीर्तिकौमुदी ॥ ३ ॥
सदादानार्द्रहस्तेन महता भद्रमूर्तिना ।
साधु पुञ्जरिता येन प्राप्ता कीर्तिः पताकिना ॥

विद्वज्जनमपर्याप्तं [?] पर्याप्तस्वजनोत्सवः ।
 कथासारसुधासारं क्षेमेन्द्रस्तत्सुतो व्यधात् ॥ ५ ॥
 मुक्त्यात्मना [?] रणा [?] सारहारनूपुरमेखला ।
 विलासलासिका यस्य वदने भाति भारती ॥ ६ ॥
 लोभाभिमानमलिनानि धनानि नित्यं
 कान्ताकटाक्षचटुलानि च जीवितानि ।
 ज्ञात्विति चन्द्रधवलानि यज्ञांसि येन
 काव्यैः स्थिराणि भुवनेषु निवेशितानि ॥ ७ ॥
 आमोदयन्ति सरसान्यतिक्रमलानि
 विप्रेण रामयज्ञसा प्रययार्थिनीव ।
 येनानिलं (?) प्रणयभूषणतां जनस्य
 नीतानि काव्यकुसुमान्यसितानि तानि ॥ ८ ॥
 गुणा गुणतया भान्ति येषु वस्तुषु विस्मयः ।
 निर्गुणेषु गुणा एव ये वदन्ति जयन्ति ते ॥ ९ ॥
 इति क्षेमेन्द्रविरचिते[?] रामायणकथासारः समाप्तः ॥

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*Rādvānarjuniya or Arjunarādvaniya, by Bhaṭṭa Bhīma.**

Beginning :

श्रीमानभूद्वपतिरर्जुनाख्यः कृती कृतज्ञः कृतवीर्यसूनुः ।
 आलोक्य यं सिंहमिवाजिभाजं ननाश शत्रुर्गजनाशमाशु ॥ १ ॥

Fol. 36, l. 10, end of S. II. :

इति श्रीमहाकविश्रीभट्टभीमकृते रावणार्जुनीये महाकाव्ये गाङ्गु-
 टादिपादे प्रथमः सर्गः ॥

Fol. 7a, l. 11, end of S. II. :

इति श्रीकाशमीरभट्टभीमविरचिते रावणार्जुनीये महाकाव्ये
 भूवादिपादे द्वितीयः सर्गः ॥

V. 6, read रणचार.

विलासहासका 182 pr. m. and 183.

V. 8, perhaps प्रणयार्थिनेव. Read येनानिशं. Probably कुसुमानि सितानि ॥

V. 9, गुण, 182, 183.

* Extracts by Vāmanāchārya.

Fol. 10a, l. 2, end of S. III. :

इति रावणार्जुनीये महाकाव्ये आकडारादिपादे तृतीयः सर्गः ॥

Fol. 13a, l. 1, end of S. IV. :

इति श्रीरावणार्जुनीये महाकाव्ये समर्थपादे चतुर्थः सर्गः ॥

Fol. 14b, l. 7, end of S. V. :

इति श्रीरावणार्जुनीये महाकाव्ये पूर्वापरपादे पञ्चमः सर्गः ॥

Fol. 1-8b, l. 10, end of S. VI. :

इति रावणार्जुनीये महाकाव्येभिहितपादे षष्ठः सर्गः ॥

Fol. 20a, l. 2, end of S. VII. :

इत्यर्जुनरावणीये महाकाव्ये द्विगुरेकवचनपादे सप्तमः सर्गः ॥

Fol. 23a, l. 8, end of S. VIII. :

इत्यर्जुनरावणीये महाकाव्ये प्रत्ययपादेष्टमः सर्गः ॥

Fol. 25b, l. 8, end of S. IX. :

इत्यर्जुनरावणीये महाकाव्ये महाकविभट्टभीमकृते प्रत्ययपादे पाश्चार्धे
नवमः सर्गः ॥

Fol. 28a, l. 4, end of S. X. :

इत्यर्जुनरावणीये महाकाव्ये वैयाकरणवरभट्टभीमकृते कर्मण्यणपूर्व-
पादे दशमः सर्गः ॥

Fol. 30a, l. 4, end of S. XI. :

इत्यर्जुनरावणीये महाकाव्ये कर्मवर्ण्या [कर्मण्यण] पादे एकादशः सर्गः ॥

Fol. 34a, l. 8, end of S. XII. :

इत्यर्जुनरावणीये उणादिपादे द्वादशः सर्गः ॥

Fol. 37a, l. 6, end of S. XIII. :

इत्यर्जुनरावणीये महाकाव्ये वैयाकरणभट्टभीमकृते धातुसंबन्धपादे
त्रयोदशः सर्गः ॥

Fol. 40a, l. 6, end of S. XIV. :

इत्यर्जुनरावणीये रक्तपादे चतुर्दशः सर्गः ॥

Fol. 41b, l. 1, end of S. XV. :

इत्यर्जुनरावणीये प्राग्वहतेष्टपादे पञ्चदशः सर्गः ॥

Fol. 43b, l. 11, end of S. XVI. :

इत्यर्जुनरावणीये धान्यानां भवने पादे षोडशः सर्गः ॥

Fol. 46a, l. 14, end of S. XVII. :

इत्यर्जुनरावणीये पादशतपादे सप्तदशः सर्गः ॥

Fol. 47b, l. 9, end of S. XVIII. :

इत्यर्जुनरावणीय एकाचोद्वेपादेष्टादशः सर्गः ॥

Fol. 49b, l. 10, end of S. XIX. :

इत्यर्जुनरावणीये महाकाव्ये लुगुत्तरपदे[पादे]एको[न] विंशः सर्गः ॥

Sarga XX. missing.

Fol. 51b, l. 3, end of S. XXI. :

इत्यर्जुनरावणीये महाकाव्ये युवोरनाकपाद एकविंशः सर्गः ॥

Fol. 54a, l. 4, end of S. XXII. :

इत्यर्जुनरावणीये महाकाव्ये सिचिवृद्धिपादे द्वाविंशः सर्गः ॥

Fol. 55b, l. 11, end of S. XXIII. :

इत्यर्जुनरावणीये महाकाव्ये देविकापादे त्रयोविंशः सर्गः ॥

Fol. 57b, l. 2, end of S. XXIV. :

इत्यर्जुनरावणीये महाकाव्ये णौ च [ङ्गुपधा] पादे चतुर्विंशः सर्गः ॥

Fol. 58a, l. 2, end of S. XXV. :

इत्यर्जुनरावणीये महाकाव्ये पञ्चविंशः सर्गः ॥

Sarga XXVI. is missing.

Fol. 60b, l. 14 :

इत्यर्जुनरावणीये महाकाव्ये - - - सप्तविंशः सर्गः ॥

समाप्त चेदमर्जुनरावणीयं काव्यम् ॥

कृतिस्त्वभवतो महाप्रभावश्रीशारदादेशान्तवर्तिवल्लभीस्थाननिवासिनो

भूमदृस्येति*गुभम् ।

वल्लभीस्थानं उ - इति ग्रामो वराहमूलोपकण्ठस्थितः ॥

सच्छाछां रचनां विलोक्य मयका काव्येन भूमोदिते (?)

यन्नोयं रचितो विलेखनकृते यत्तत्क्षमध्वं ब्रूधाः ।

यन्मध्येन लिपिर्गता बहुरिति प्रागेव जीणानि य-

त्पत्राण्यत्र च कीटदोष उदभूयन्तत्र किं कथ्यताम् ॥ १ ॥

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Śākuntalanāṭaka.†

श्रीगणेशाय नमः ।

॥ अथ शकुन्तलानाटकं लिख्यते ।

या स्रष्टुस्स्रष्टिराद्या पिबति विधिद्वतं या हविर्या च होत्री

ये द्वे कालं विधत्तः श्रुतिविषयगुणा या स्थिता व्याप्य विश्वम् ।

* Read भीमभट्टस्ये.

† Transcribed by Nārāyaṇa Śāstri, revised by Vāmanāchārya Jhalkikar and myself.

यामाहुस्त्वर्बीजप्रकृतिरिति यया प्राणिनः प्राणवन्तः
प्रत्यक्षाभिः प्रसन्नस्तनुभिरवतु नस्ताभिरष्टाभिरीशः ॥

नान्द्यन्ते

सूत्रधारः ॥ नेपथ्याभिमुखमवलोक्य । आर्ये यदि नेपथ्यविधानमवसितं
तदितस्तावदागम्यताम् ॥

प्रविश्य

नटी । अय्य* इयम्हि आणवेदु अय्यो को णिओओ अणुदिट्ठीअटुत्ति ॥
सूत्र० । दृष्ट्वा । आर्ये अभिरूपप्रायभूयिष्ठेयं परिषत् । अस्यां च किल
कालिदासप्रथितवस्तुना नवेन नाटकेनोपस्थातव्यमस्माभिः तत्प्र-
तिपात्रमास्थीयतां यत्नः ॥

नटी । † सुविहिदप्पओअदाए अय्यस्स न किञ्चि परिहासइस्सदि ॥

सूत्र० । सस्मितं । आर्ये वेदयाभि ते भूतार्थम् ।

आपरितोषाद्विदुषां न साधु मन्ये प्रयोगविज्ञानम् ।

बलवदपि शिक्षितानामात्मन्यप्रत्ययं चेतः ॥

नटी । ‡ एवण्णेदं अणन्तरकरणीअं दाणि अय्यो आणवेदु ॥

सूत्र० । दृष्ट्वा किमन्यत् अस्याः परिषदः श्रुतिप्रसादेहेतोरिममेव नाति-
चिरप्रवृत्तमुपभोगक्षमं ग्रीष्मकालमधिकृत्य गीयतां तावत् । सम्प्रति हि ।
सुभगसलिलावगाहाः पाटलिसंसर्गसुरभिवनवाताः ।
प्रच्छायसुलभनिद्रा दिवसाः परिणामरमणीयाः ॥

नटी । तथा गायति ।

§ खणचुम्बिआइ भमरेहिं सुअअ सुकुमारकेसरसिहाइं ।

अवदंसअन्ति पमदा दअमाणाओ सिरीसकुसुमाइं ॥

सूत्र० । आर्ये सुष्ठु गीतम् । एष हि । गीतरसावबद्धचित्तवृत्तिरालिखित इव
स्थितः सर्वतो रङ्गः । तदिदानीं कृतमत्प्रकरणमाश्रित्य जनमाराधयावः ॥

* आर्ये इयमस्मि आज्ञापयतु आर्यः को नियोगः अनुष्टीयतामिति ॥

† सुविहितप्रयोगतया आर्यस्य न किञ्चित्परिहास्यते ॥

‡ एवमिदं अनन्तरकरणीयं इदानीं आर्य आज्ञापयतु ॥

§ क्षणचुम्बितानि भ्रमरैः सुभगसुकुमारकेसरशिखानि ।

अवतंसयन्ति प्रमदा दयितानि शिरीषकुसुमानि ॥

नटी ॥ * पठमय्येव अय्येण आणत्तं जहा ण अहिण्णाणसउन्तला नाम
अपुरुषं णाडअपओएण अधिअरीअदुत्ति ।

सूत्र० । भवतु सम्यगनुप्रबोधितोहमस्मिन्क्षणे खलु । विस्मृतं मया तत् कुतः ।
तवास्मि गीतरागेण हारिणा प्रसभं हतः ।

नेपथ्याभिमुखमवलोक्य ।

एष राजेव दुष्यन्तस्तारङ्गेणातिरंहसा ॥

इति निष्क्रान्तौ प्रस्तावना ॥

ततः प्रविशति रथयातकेन मृगानुसारी चापहस्तो राजा दुष्यन्तस्सूतश्च ।
सूतः ॥ राजानं मृगं चावलोक्य ।

कृष्णसारे ददच्चक्षुस्त्वयि चाधिज्यकार्मुके ।

मृगानुसारिणं साक्षात्पश्यामीव पिनाकिनम् ॥

राजा । सुदूरमनेन कृष्णसारेण वयमाकृष्टाः । अयमिदानीमपि ।

ग्रीवाभङ्गाभिरामं मुहुरनुपतति स्यन्दने दत्तदृष्टिः

पश्चार्धेन प्रविष्टश्शरपतनभयाद्भयसा पूर्वकायम् ।

शस्त्रैर्धार्वालीढैः श्रमविततमुखभ्रंशिभिः × कीर्णवर्मा

पश्योदग्रप्लुतित्वाद्वियति बहुतरं स्तोकमुर्व्यां प्रयाति ॥

कथमनुपातिन एव मे प्रयत्नप्रेक्षणीयस्तंवृत्तः ।

सूतः । आयुष्मन् उट्ठातिनी भूमिरियं मया रश्मिसंयमनाद्रथस्य वेगो
मन्दीकृतः तेन एष ते मृगो विप्रकृष्टान्तरस्तंवृत्तः सम्प्रति तु
समदेशवर्त्ती न दुरासदो भविष्यति ।

राजा । मुच्यन्तामभीषवः ।

सूतः । यदाज्ञापयति आयुष्मान् । तथा भूत्वा रथवेगान्तरं निरूपयन् ।
आयुष्मन् पश्य २ एते ।

मुक्तेषु रश्मिषु निरायतपूर्वकाया

निष्कम्पचामरशिखा निभृतोच्चकर्णाः ।

आत्मोद्धतैरपि रजोभिरलङ्घनीया

धावन्ति ते मृगजवाक्षमयेव रथ्याः ॥

* प्रथममेव आद्येण आणत्तं यथा न अभिज्ञानशकुन्तला नाम अपूर्वं नाटकप्रयोगेण
अधिक्रियतामिति ॥

राजा । सयमतीय हरिहरीनपि हरयो वर्तन्ते । तथाहि ।

यदालोके सूक्ष्मं व्रजति सहसा तद्विपुलतां
यदर्धे विच्छिन्नं भवति कृतसन्धानमिव तत् ।
प्रकृत्या यद्वक्रं तदपि समरेखं नयनयो-
नं मे दूरे किञ्चिन्न च भवति पार्श्वे रथजवात् ॥

सूतः । आयुष्मन् अस्य खलु बाणपथवर्तिन × कृष्णसारङ्गस्यान्तरे
तपस्विनः ।

राजा । ससम्भ्रमम् । तेन हि निगृह्यन्तां वाजिनः ।

सूतः । तथा करोमीत्युक्त्वा रथं स्थापयति ।

ततः प्रविशति आत्मना तृतीयस्तापसः ।

ससम्भ्रमं हस्तमुद्यम्य । राजन् २ आश्रममृगोयम् २.

तत्साधु कृतसन्धानं प्रतिसंहर सायकम् ।

आर्त्तत्राणाय वः शस्त्रं न प्रहर्तुमनागति ॥

राजा । एष प्रतिसंहतः । यथोक्तं करोति ।

तापसः । सहर्षं । साधु भोः सदृशमेतत्पूर्वंशजातस्य भवतः । सर्वथा
चक्रवर्तिनं पुत्रमवाप्नुहि ।

राजा । प्रतिगृहीतं तपोधनवचनम् ।

तापसः । समिदाहरणाय प्रस्थिता वयं एष चास्मद्गुरो × काश्यपस्य
संसर्कहिमवत्सानुरनुमालिनीतीरमाश्रमो दृश्यते न चेदन्यकार्याति-
पातस्तत्प्रविश्यात्र प्रतिगृह्यतामतिथिसत्कारः । अपि च ।

धन्यास्तपोधनानां प्रतिहतविघ्ना × क्रियास्समालोक्य ।

ज्ञास्यसि कियद्भुजो मे रक्षति मौर्वीकिणाङ्क इति ॥

राजा । अयं सन्निहितोत्र कुलपतिः ।

तापसः । अद्वैतानवद्यां शकुन्तलामतिथिसत्काराय सन्दिश्य प्रतिकूलं दैवं
चास्या दैवं शमयितुं सोमतीर्थं प्रभासं गतः ।

राजा । भवतु तां द्रक्ष्यामि सा मां विदितभक्तिं महर्षे × करिष्यति ।

तापसः । साधयावस्तावदिति सशिष्यो निष्क्रान्तः ।

राजा । सूत चोदयाश्चान् पुण्याश्रमदर्शनेन तावदात्मानं पुनीमहे ।

सूतः । यदाज्ञापयत्यायुष्मान् । परिक्रम्य रथयातकं निरूपयति ।

राजा । समन्ताद्विलोक्य सूत अकथितोपि ज्ञायत एव यथायमाभोगस्तपो-
वनस्येति ।

सूतः । कथमिति ।

राजा । न पश्यति भवान् । इह हि

नीवाराशुकगर्भकोटरमुखभ्रष्टास्तरूणामधः
प्रस्निग्धाः कचिदिद्धदीफलभिदस्सूच्यन्त एवोपलाः ।

विश्वासोपगमादभिन्नगतयश्शब्दं सहन्ते मृगा-
स्तोयाधारपथाश्च वल्कलशिखानिष्यन्दलेखाङ्किताः ॥

सूतः ॥ सर्वमुपपन्नम् ।

राजा । स्तोकमन्तरं च गत्वा ।

कुल्याम्भोभिः प्रसृतचपलैः शाखिनो धौतमूला
भिन्नो राग × किसलयरूचामाज्यधूमोद्गमेन ।
एते चार्वागुपवनभुवि छिन्नदर्भाङ्कुरायां
नष्टाशङ्कुं हरिणशिशवो मन्दमन्दं चरन्ति ॥

मा तपोवनवासिनामुपरोधोभूतदेतावत्येव रथं स्थापय यावदवतरामि ।

सूतः । धृताः प्रग्रहाः अवतरत्वायुष्मान् ।

राजावतीर्य विनीतवेशेन प्रवेश्यानि तपोवनानि तदिदमाभरणं तावत्प्र-
गृह्यतामिति सूतायाभरणं दत्त्वा धनुश्चोत्सृज्य [I] सूत यावदहमु-
पास्य महर्षिनुपावर्ते तावदार्रष्टा × क्रियन्तां वाजिनः ।

सूतः । यदाज्ञापयत्यायुष्मानिति निष्क्रान्तः ।

राजा । परिक्रम्यावलोक्य च [I] इदमाश्रमद्वारं यावत्प्रविशामि । प्रविश्य
निमित्तं सूचयन् विमृषति ।

शान्तमिदमाश्रमपदं स्फुरति च बाहु × कुतः फलमिहास्य ।

अथवा भवितव्यानां द्वाराणि भवन्ति सर्वत्र ॥

नेपथ्ये* इदो इदो पिअसही ।

राजा । कर्णं दत्वा [॥] अये दक्षिणेन कुसुमपादपवीथीमालापमालाप इव
यावदत्र गच्छामि ।

परिक्रम्यावलोक्य च । एतास्तपस्विकन्यकास्स्वप्रमाणानुरूपैस्तेचनघट-
कैर्बालपादपान्सिञ्चन्त्य इत एवाभिवर्तन्ते । निपुणं निर्वर्ण्य [॥] अहो माधु-
र्यकान्तं खलु दर्शनमासाम् । तद्यावदेतां छायामाश्रित्य प्रतिपालयामि ।

विलोक्यन्स्थितः । ततः प्रविशति यथोक्तव्यापारा सह सखीभ्यां
शकुन्तला ।

सख्यौ । *हला सउन्तले तइत्तो वि खु तादकस्तवस्त अस्तमरुक्खका
पिअति तकेम्ह जेण णवमालिआपेलवावि तुअं एदस्त आल-
वालपूरणे णिउत्ता ॥

शकु० । सहि ण केअलं तादणिओओ त्ति बहुमाणो जाव ममावि सुअ-
रिसिणिहो एदिसं अत्थिय्येव ।

वृक्षसेकं निरूपयति ।

उभे । †हला सउन्तले । उदअलम्बिदा गिम्हकालकुसुमदाइणो गुम्फका
दाणिं अधिकान्तसमएवि रुक्खए सिञ्चाम्ह तमुणो अणहिस-
न्धिपुरवो धम्मो भविस्सदि ।

शकु० ॥ §अहिणन्दणीअं मत्तेधि । नाट्येन सिञ्चति ।

राजा । निर्वर्ण्य सकौतुकं । कथमियं सा कण्वदुहिता अहो विस्मयः ।

शुद्धान्तदुर्लभमिदं वपुराश्रमवासिनो यदि जनस्य ।

दूरीकृता × खलु गुणैरुद्यानलता वनलताभिः ॥

भवतु पादपान्तरित एव विश्वस्तभावामेनां पश्यामि । तथा करोति ।

शकु० ॥ ॥सो वादेरिदपलवानडुलीहिं तुअरावेदि विअ मं वउलरुक्ख-
को जाव णं सम्भावेमि ॥

राज्ञः सन्निकर्षमागच्छति ।

* हले शकुन्तले त्वचोपि खलु तातकदयपस्य आश्रमवृक्षकाः प्रिया इति तर्कयामः
येन नवमालिकापेलवापि त्वं एतस्य आलवालपूरणे नियुक्ता ।

† सखि न केवलं तातनियोग इति बहुमानो यावत् ममापि सोदरस्नेहः एतेषु अस्ति एव ।

‡ हला शकुन्तले उदकलम्बिता ग्रीष्मकाल - - - यिनो गुम्फका इदानीं अतिक्रान्तसमयेपि
वृक्षकानि सिञ्चामः तस्मात् अनभिसन्धितपूर्वो धर्मो भविष्यति ।

§ अभिनन्दनीयं मन्त्रयतः ॥

॥ एष वातेरितपल्लवाङ्गुलीभिः त्वरयति इव मां बकुलवृक्षको यावत् एनं सम्भावयामि ॥

राजा । निर्वर्ण्य । असाधुदर्शी तत्रभवान्काश्यपः य इमामाश्रमधर्मचरणे
नियुङ्क्ते ।

इदं किलाव्याजमनोहरं वपुस्तपक्ष्मं साधयितुं भविष्यति ।
ध्रुवं स नीलोत्पलपत्रधारया समिलतां छेत्तुमृषिर्व्यवस्यति ॥

शकु० ॥ †हला अनसूए अदिपिण्डेण पिअंवदाए वल्कलेण णिअन्ति
दम्हि सेढिलेहि दाव णं ।

अनसूया ॥ शिथिलयति ।

प्रियं० । सस्मितम् । †पओहरक्वित्थारइतअं अत्तणो जोव्वणं उवालह ।

राजा । कामप्रतिरूपमस्य वयसो वल्कलं न पुनरलङ्कारश्रियं न
पुष्यति । कुतः ।

सरसिजमनुविद्धं शैवलेनापि रम्यं
मलिनमपि हिमांशोर्लक्ष्म लक्ष्मीं तनोति ।
इयमाधिकमनोज्ञा वल्कलेनापि तन्वी
किमिव हि मधुराणां मण्डनं नाकृतीनाम् ॥

प्रियं० । †हला सउन्तले एसा तादकस्सवेण तुअं विअ संवत्तिदा अलि-
न्दआए माहवीलदा पेक्ख णं किं विमुमरिदा दे ।

शकु० । §अत्तापि विमुमरिस्सदि । इति तत्समीपं गच्छति ।

प्रियं० । †हला सउन्तले दिट्ठिआ इधय्येव मुहूत्तकं दाव वउलस्स-
क्खसमीवे ।

शकु० । ¶किन्ति ।

* हला अनसूये अतिपिण्डेण प्रियंवदया वल्कलेन नियन्त्रितेवास्मि शिथिलय तावदेन ॥

† पर्याधरविस्तारयितुं आत्मनो यौवनं उपालभस्व ॥

‡ हले शकुन्तले एसा तातकश्यपेन त्वमिव संवद्धिता अलिन्दके माधवीलता प्रेक्षस्वेनां किं
विस्मरिता ते.

§ आत्मापि विस्मरिष्यति ॥

॥ हले शकुन्तले तिष्ठ इहैव मुहूर्तकं तावत् बकुलवृक्षसमीपे ।

¶ किमिति ।

प्रियं० । *तए समीवट्टिदाए लदासणाहो विअ मे वउलखवको पडिवादि ।

शकु० । †अदो खु पिअंवदासि ।

राजा । प्रियमपि तथ्यमाहैषा । अस्याः खलु ॥

अधर × किसलयरागः कोमलविटपानुकारिणो बाहू ।

कुसुममिव लोभनीयं यौवनमङ्गेषु सन्नद्धम् ॥

अन० । ‡हला सउन्तले इअं स्वअंवरवहूस्सहआरस्स तए किदणामधेअस्स वणदोसिणो णवमालिका ।

शकु० । उपगम्यावलोक्य च । हला रमणीये काले §हहस्स पादप-
मिहुणस्स वदिअरो संवुत्तो इअ णवकुसुमजोव्वणा अअंवि वद्धफ-
लदाए उवभोअक्कमो सहआरो । पश्यन्ती तिष्ठति ।

प्रियं० ॥ ॥हला अणसूए जानासि किण्णिमित्तं सउन्तला वणदोसिणो
अधिमेत्तं प्रेक्खदि ति ।

अन० । ¶ण खु विभावमि ।

प्रियं० । **जधा वणदोसिणा अणुसदिसेण पादपेण सज्जुदा णवमालिआ
अवि णाम एवं अहस्मि अत्तणो अणुरूवं वरं लभेमिति ॥

शकु० ॥ ††एस णूणं अत्तणो दे चित्तगदो मणोरहइओ । कलशमावर्जति ।

राजा । अपि नाम कुलपतेरियमसवर्णक्षेत्रसम्भवा स्यात् । अथवा
असंशयं क्षेत्रपरिग्रहक्षमा यदेवमस्यामभिलाषि मे मनः ।

सतां हि सन्देहपदेषु वस्तुषु प्रमाणमन्त × करणप्रवृत्तयः ॥

तथापि तत्त्वत एनां वेदितुमिच्छामि ।

* त्वया समीपस्थितया लतासनाथ इव मे वकुलवृक्षकः प्रतिभाति ।

† अतः खलु प्रियंवदासि ।

‡ हले इयं स्वयंवरवधुः सहकारस्य त्वया कृतनामधेयस्य वनदोषिणो नवमालिका ।

§ हले एतस्य पादपमिथुनस्य व्यतिकरः संवृत्त इव कुसुमयौवना अयमपि वद्धफलतया
उपभोगक्षमः सहकारः ।

॥ हले अनसूये जानासि किं निमित्तं शकुन्तला । वनदोषिणां अधिमात्रं प्रेक्षते इति ॥

¶ न खलु विभावयामि ॥

** यथा वनदोषिणा अनुसद्देशेन पादपेन संगता नवमालिका अपिनाम अहमपि आत्मनः
अतुरूपं वरं लभेयं इति ॥

†† एष नूनं आत्मवस्ते चित्तगतो मनोरथः ॥

शकु० । भ्रमरसम्पातं नाटयति । * अहो सलिलसेकसंबुत्तो णवमालिअं
उज्झिअ वअणं मे महुअरो अणुवट्ठदि । भ्रमरवाधां निरूपयति ।
राजा विलोक्य सस्पृहम् ।

चलापाङ्गां दृष्टिं स्पृशति बहुशो वेपथुमतीं
रहस्याख्यायेव स्वनसि मृदुकर्णान्तिकगतः ।
करौ व्याधुन्वन्त्याः पिवसि रतिसर्वस्वमधरं
वयं देवैर्मौग्ध्यान्मधुकर हतस्त्वं खलु कृती ॥

शकु० ॥ परितापमं मम इमिणा कुसुमपाङ्गरेण अभिमूढमाणं ।
उभे विहस्य । † केवअं परिताणे दुस्सन्दं आक्रन्द राजरक्खिदाणि खु
तवोवणाणि होन्ति ।

राजा । अवसरः खल्वयं ममात्मानं दर्शयितुम् । उपसृत्य न भेतव्यं न
भेतव्यमित्यर्थोक्ते । अपवार्य एवं राजाहमिति प्रतिज्ञातं भवति ।
भवत्विति स मुचिताचारसत्कारमवलम्बिष्ये ।

शकु० ॥ सत्रासं । ‡ ण एसो मे पुरदअइ धट्ठो विरमदि ता अण्णदो
गदमिस्सं । इति पटान्तरेण स्थित्वा सदृष्टिक्षेपम् । § हदि कथं
इतो वि मं अणुस्सरदि ।

राजा सत्वरमुपेत्य ।

कः पौरवे वसुमतीं शासति शासतरि दुर्विनीतानाम् ।
अयमाचरत्यविनयं मुग्धासु तपस्विकन्यासु ॥
सर्वा राजानं दृष्ट्वा किञ्चिदिव सम्भ्रान्ताः ।

अन० । ॥ ण खु किञ्चि अच्चाहिदं इअं ण पुणो णो पिअसही महुअरेण
आउलीअइमाणा कादरीभूदा ।

शकुन्तलां दर्शयति शकुन्तलामुपेत्य भवत्यपि तपस्ते वर्धते ।
शकुन्तला सप्ताध्वसा अवनतमुखी अवचना तिष्ठति ।

* अहो सलिलसेकसंबुत्तो नवमालिकां उज्झित्वा वदनं मे मधुकरः अनुवर्तते ।

† केवलं परिताणे दुस्सन्दं आक्रन्द राजरक्षितानि खलु तपोवनानि ।

‡ न एष मे पुरतः धृष्टो विरमति तत् अन्यतो गमिष्ये ॥

§ हा धिक् कथं इतोपि मां अनुसरति ॥

॥ न खलु किञ्चित् अन्याहितं इयं न पुनः न प्रियसखी मधुकरेण आकुलीक्रियमाणा कातरिभूता ।

अन० । राजानम्रति । * दाणिं अदिधिविसेसलम्भेण ।

प्रियं० । †साअदं अय्यस्स ।

अन० । ‡हला सउन्तले गच्छ तुअं उटअदो फलमिस्सं उवाहर पादोदकं
अथि एव ।

राजा । भवतु सूनृतयैव कृतमातिथ्यम् ।

प्रियं० ॥ § तेण इमस्सिं दाव पादवच्छाआसीअच्छाए सत्तवर्णवेदिआए
अय्यो उपविस्सिअ मुहुत्तमं परिस्समं अवणेदु ॥

राजा । ननु यूयमप्यनेन धर्मकर्मणा परिश्रान्ताः तन्मुहूर्त्तमुपविशत ॥

प्रियं० ॥ जनान्तिकं । ॥हला सउन्तले उइदं णो अदिधिपर्युवासणं ता
इय उवविसम्ह । सर्वा उपविशन्ति ।

शकु० । आत्मगतं । ¶किण्णु खु इमं पेक्खिअ तवोवणविरोधिणो विअरस्स ।
गमणीअस्मि संवुत्ता । सर्वा विलोकम । अहो समानवयोरूपरम-
णीयं सौहार्दं भवतीनाम् ॥

प्रियं० ॥ जनान्तिकं । **को णु क्खु एसो मधुरगम्भीराकिदी मधुरं पिअं
आलवन्तो पहवन्तं दक्खिणं विअ करेदि ।

अन० । जनान्तिकमेव । †† सहि ममावि कोदूहलमत्थिय्येव ता पुच्छिस्सं
दाव णं । प्रकाशं । अय्यस्स णो मधुरालावजणिदो विसम्भो मन्ता-
वेदि कदमं पुण अय्यो वण्णमलङ्कुरेदि किंणिमित्तं वा सुकुमारेण
अय्येण तवोवणागमणपरिसमस्स अत्ता ॥ खेदी किदो ॥

* इदानीं अतिधिविशेषलाभेन ।

† स्वागतं आर्यस्य ।

‡ हले शकुन्तले गच्छ त्वम् । उटजं फलमिश्रं उपाहर पादोदकं अस्ति एव ।

§ तेन एतस्मिन् तावत् पादपच्छायाशीतलायां सतपर्णवेदिकायां आर्यः उपविश्य मुहूर्त
परिश्रमं अपनयतु ।

॥ हले शकुन्तले उचितं नः अतिधियुपासनं तत् इह उपविशामः ।

¶ इमं प्रेक्ष्य तपोवनविरोधिनः विकारस्य गमनीयास्मि संवृत्ता ।

** को तु खलु एष मधुरगंभीराकृतिः मधुरं प्रियं आलपत् प्रभवद्वाक्षिण्यमिव करोति ॥

†† सखि ममापि कौतूहलमस्त्येव तत् पृच्छिष्ये तावदेन ॥ आर्यस्य नो मधुरालापजनितो
विस्त्रम्भो मन्त्रयति कतमं पुनः आर्यः वर्णमलङ्करोति किञ्चिन्मित्रं वा आर्येण तपोवनागमन-
परिश्रमस्य आत्मा पात्रीकृतः ॥

शकु० ॥ आत्मगतं । *हिअअ मा उत्तम जं तए चिन्तिदं तं अणसूआ
मन्तेदि॥

राजा । स्वगतं कथमिदानीमात्मानं निवेदये कथं वान्मपरिहारं करोमि ।
भवत्वेवं तावदेनां वक्ष्ये[॥]प्रकाशं[॥]भवति वेदविदस्मि पौरवेण
राजा धर्माधिकारे नियुक्तः सोहमाश्रमिणामविघ्नक्रियोपालम्भाय
धर्मारण्यमिदमायातः ।

अन० । †सणाधा धम्मआरिणो ॥

शकु० । शङ्खारलज्जां निरूपयति ॥

सखी । उभयोराकारं विदित्वा । जनान्तिकं । †हला सउत्तले जदि अज्ज
तादो इह सण्णिहिदो भवे ।

शकु० ॥ सभ्रूमेदं § तदो किं भवे ।

उभे ॥ ॥ तदो इमं अदिधि जीविदसव्वस्सेणवि कदर्थं करे ॥

शकु० ॥ सरोपं । ¶ इअं वेध किम्पि हिद करेअ मन्तेध ण खु मुणिस्सं ।
परावृत्त्य तिष्ठति ॥

राजा ॥ वयमपि तावद्वक्तव्यौ सखीगतं पृच्छामः ॥

उभे । **अय्य अणुग्गहे वि अट्ठवधणा ॥

राजा ॥ भगवान्काश्यपः शाश्वते ब्रह्मणि वर्तते । इयं च वां सखी तदा-
त्मजेति कथमेतत् ॥

अन० ॥ ††सुणादु अय्यो अत्थि कोसिओ त्ति गोत्तणामधेओ महप्पहावो
राएसी ॥

राजा ॥ प्रकाशस्तत्रभवान् ॥

अन० । †††तं सहीअणे पहवं अवगच्छ उज्झिअसररिसंरक्खणादीहिं उण
तादकस्सवो से पिदा ।

* हृदय मा उत्तमय यत् त्वया चिन्तितं तत् अनुसूआ मन्वयति ॥

† सनाथा धर्मचारिणः ॥

‡ हले शकुन्तले यदि अय तातः इह सन्निहितो भवेत् ॥

§ ततः किं भवेत् ॥

॥ ततः इमं अतिथिं जावितसर्वस्वेनापि कृतार्थं कुर्यात् ॥

¶ युवां किमपि हृदये कृत्वा मन्तयथः न खलु श्रुयामि ॥

** आर्ये अनुग्रहेऽपि अग्रर्धेना ॥

†† श्रुणुत आर्यः अस्ति कौशिक इति गोत्रनामधेयो महाप्रभावी राजर्षिः ॥

††† तं सखीजने प्रभव अवगच्छ उज्झितशरीरसंरक्षणादिभिः पुनः तातकदयपांस्याः पिता ॥

राजा । उज्जितशब्देन जनितं कुतूहलं तदामूलाच्छ्रोतुमिच्छामि ॥

अन० । पुरा किल * तस्स कोसिअस्स राएसिणो उगो तवसि वत्त-
माणस्स किंवि जादशङ्केहिं देवेहिं मेणआ णाम अच्छराणिअम-
विघकारिणी पहिदा ॥

राजा ॥ अस्सेतत् । अन्यसमाधिभीरुत्वं देवानाम् । ततस्ततः ॥

अन० ॥ † तदो वसन्तोदयसमए तए उन्मादइत्तअं रूवं पेविखअ । इयद्धे
लज्जया विरमति ।

राजा ॥ भवतु पुरस्तादवगम्यत एव अप्सरस्सम्भवैषा ॥

अन० ॥ ‡ अध ई ।

राजा । युज्यते ।

मानुषीषु कथं वा स्यादस्य रूपस्य सम्भवः ।

न प्रभातरलं ज्योतिरुदेति वसुधातलात् ॥

शकु० । अधोमुखी तिष्ठति ।

राजा । स्वगतं । लब्धावकाशो मे मनोरथः किन्तु परिहासोदाहृतां वरप्रार्थनां
श्रुत्वापि न श्रद्धते कातरं मे मनः ॥

प्रियं० ॥ शकुन्तलां सस्मितं विलोक्य नायकाभिमुखी । § पुनो वि वत्सुकामो
अय्यो ॥

शकुन्तला सखीमङ्गल्या तर्जयति ।

राजा । सम्यगुपलक्षितं भवत्या । अस्ति नस्तच्चरितश्रवणलोभादन्यत्प्रष्टव्यं ।

प्रियं० । ॥ तेण हि विहारिदेण अलं णियन्तणाजुगो तवस्सिअणो ॥

राजा । उपपद्यते भवति सखीं ते विज्ञातुमिच्छामि ।

* तस्य कौशिकस्य राजर्षेः उग्रे तपसि वर्तमानस्य किमपि जातशङ्कैः देवैः मेनकानाम्
अप्सरा नियमविघकारिणी प्रहिता ॥

† ततः वसन्तोदयसमये तस्या उन्मादप्रवर्तकं रूपं प्रेक्ष्य ।

‡ अथ किम् ॥

§ पुनो वि वत्सुकाम आर्यः ॥

॥ तेन हि विचरितेन अलं नियन्वणायुकः तपस्विजनः ॥

वैखानसं किमनया व्रतमाप्रदाना-
 द्वापाररोधि मदनस्य निषेवितव्यम् ।
 अत्यन्तमात्मसदृशो क्षणवल्लभाभि-
 राहो निवत्स्यति समं हरिणाङ्गनाभिः ॥

प्रियं० । * अय्य धम्मचरणेवि एसप पराधीणो अणो गुरूणो उण से
 अणुरूवरपदिबादणसङ्कप्पो ॥

राजा ॥ न खलु दुर्लभैषा प्रार्थना । आत्मगतं ।
 भव हृदय साभिलाषं सम्प्रति सन्देहनिर्णयो जातः ।
 आशङ्कसे यदभि तदिदं स्पर्शक्षमं रत्नम् ।

शकु० । सरोषमिव † अणसूए गमिस्ते अहम् ।

अन० । ‡ किण्णिमित्तम् ।

शकु० ॥ § इअं असम्बद्धालाविणी पियंवदा अय्याए गोतमीए णिवेद-
 यिस्ते । इत्युत्तिष्ठति ।

अन० ॥ ॥ सहि ण जुत्तं अस्तमवासिणो जणस्त अकिदसत्कारं अदिधि-
 वित्तेषं उज्झिअ सच्छन्ददो गमणं ॥

शकु० ॥ न किञ्चिदुक्ता प्रस्थितैव ॥

राजा । अपवार्यं कथं गच्छति ग्रहीतुमिच्छन्पुनरात्मानं निगृह्य । अहो
 चेष्टाप्रतिरूपिका कामिनो मनोवृत्तिः । अहं हि ।
 अनुयास्यन्मुनितनयां सहसा विनयेन वारितप्रसरः ।
 स्थानादनुचलन्नपि गत्वा पुनः प्रतिनिवृत्तः ॥

प्रियंवदा शकुन्तलामुपसृत्य । हला ॥ चण्डि ण दे जुत्तं गच्छिदुम् ।

* आर्यं धर्माचरणेपि एष पराधीनो जनो गुरूणां पुनः अस्या अनुरूपवरप्रतिपादन-
 सङ्कल्पः ॥

† अनसूये गमिष्ये ॥

‡ किनिमित्तं ॥

§ इयमसम्बद्धालापिनी प्रियंवदा आर्याया गौतम्या निवेदविश्यामि ॥

॥ स खि न युक्तमाश्रमवासिनो जनस्य अकृतसत्कारं अतिथिविशेषं उज्झित्वा स्वच्छन्दतो
 गमनम् ॥

॥ हले चण्डि न ते युक्तं गन्तुम् ॥

शकु० । सभूभङ्गं * किति ।

प्रियं० ॥ † रुक्सेचणके दुए मे धारयेसि तेहि दाव अत्ताणअ मोएहि
तदो गमिस्ससि । बलादेनां निवारयति ।

राजा ॥ भद्रे वृक्षसेचनकादेवपरिश्रान्तामत्रभवतीं लक्षये । तथा ह्यस्याः ।
स्वस्तांसावतिमान्नलोहितकरौ बाहू घटोत्क्षेपणा-
दद्यापि स्तनवेपथुं जनयति श्वासः प्रमाणाधिकः ।
बद्धं कर्णशिरीषरोधि वदने घर्माग्भसा जालकं
बन्धे संसिनि चैकहस्तयमिताः पर्याकुला मूर्धजाः ॥
तदहमेनामनृणां जयि करोमि । स्वमङ्गलीयं प्रयच्छति ॥

उभे ॥ नाममुद्राक्षराण्यनुवाच्य परस्परं मुखमवलोकयतः ॥

राजा । अलमस्माकमन्यथासम्भावितेन राज्ञः परिग्रहोयम् ॥

प्रियं० ॥ ‡ तेण हि णारहदि इदमण्णो अङ्गुलीक विओगकारणं अय्यस्स
तुह वहणेण एसा अरिणा एव मम ॥ परिव्यापवार्य ॥

हला § सउन्तले मोइदासि अणुअप्पिणा अय्येण अहवा महानुभावेण
किदण्णा दाणिं होहिसि ।

शकु० ॥ अपवार्य निश्वास्य । ॥ ण इदं विसुमरिस्सदि जदि अत्तणो पहेवे ॥

प्रियं० ॥ ¶ हला किं दाणिं सम्पदं जदि ण गच्छसि ।

शकु० ॥ ** दाणिं किंवि तए वत्तव्वं जदा मे रोइस्सदि तदा गमिस्सं ।

राजा ॥ शकुन्तलां विलोकयन्स्वगतम् । किंनु खलु यथा वयमस्यामेव-
मियमप्यस्मान्प्रति स्यात् ॥ अथवा लब्धावकाशा मे प्राथर्ना कुतः ॥

* किमिति ॥

† वृक्षसेचनके द्वे मे धारयसि ताभ्यां तावदात्मानं मोचय ततः गमिष्यसि ॥

‡ तेन हि नाहति इदं अन्यः अङ्गुलीकं वियोगकारणं आर्यस्य तव वदनेन एषा अनृणा

एव मम ॥

§ हले शकुन्तले मोचितासि अनुकम्पिना आर्येण अथवा महानुभावेन कृतज्ञा इदानीं
अविष्यसि ॥

॥ न विस्मरिष्यति यदि आत्मनः प्रभवेयम् ॥

¶ हले किमिदानीं सम्भतं यदि न गच्छसि ॥

** इदानीं किमपि त्वया वक्तव्यं यदा मे रोचिष्यते तदा गमिष्ये ॥

वाचं न मिश्रयति यद्यपि मद्बचोभिः कर्णं ददात्यवहिता मयि भाषमाणे ।
कामं न तिष्ठति मदाननसम्मुखीयं भूयिष्ठमन्यविषया न तु दृष्टिरस्याः ॥

नेपथ्ये ॥ भो भोस्तपस्विनः अवहितास्तपोवनसत्स्वरक्षायै भवन्तु भवन्तः

पर्याप्तुतस्त्रीकुमारम् प्रत्यासन्न × किल मृगयाविहारी पार्थिवः ॥

तुरगखुरहतस्तथा हि रेणुर्विटपविषक्तजलाद्रवल्कलेषु ।

पतति परिणतारुणप्रकाशः शलभसमूह इवाश्रमद्रुमेषु ॥

अहो धिक् ॥ एष खलु तथा निभृतचारी भूत्वा ॥

तीव्रापातप्रतिहततरूस्कन्धलमैकमत्तः

प्रौढासक्तव्रततिवल्यासङ्गसज्जातपाशः ।

मूर्तो विघ्नस्तपस इव नो भिन्नसारङ्गयूथो

धर्मारण्यं विरुजति गजस्यन्दनालोकभीतः ॥

राजा ॥ स्वगतम् ॥ अहो धिक् प्रमादः मदन्वेषिणस्तैनिकास्तपोवनमु-
परुन्धन्ति तदपराद्धं तपस्विनामस्माभिः भवतु गमिष्यामि तावत् ।

सर्वाः कर्णं दत्वा ससम्भ्रममुत्तिष्ठन्ति ।

अन० ॥ * अय्य इमेण अक्कंदिदेण पव्याउलम्ह ता अणुजाणोधि णो
उडअगमणाअ ॥

राजा ॥ ससम्भ्रमं गच्छन्तु भवत्यः ॥ आश्रमवाधा यथा न भविष्यति तथा
प्रयतिष्यामहे ।

सख्यौ । † असम्भावितसत्कारं भूयो वि दाव पचकेण निमित्तं लज्जामो
अय्यं विणवेदु विदिदभूडोसि णो सम्पदं जे दाणि उवआरमज्ज-
त्थदाए अवरद्धत्त तं मरिसेसि ।

राजा ॥ मा मैवं दर्शनेन भवतीनां पुरस्कृतोस्मि ॥

उभे ‡ हला सउन्तले एहि सग्यतरं आउला अय्या गोदमी भविस्सदि ॥

शकु० ॥ सव्याजविलम्बितं कृत्वात्मगतं § हृदी ऊरुत्थम्भेण विअलम्हि
संवुत्ता ॥

* आर्य अनेन आक्रान्दितेन पर्याकुलाः स्मः तत् अनुजानीहि नः उटजगमनाय ॥

† असम्भावितसत्कारं भूयोपि तावत् प्रत्यक्षेण निमित्तं लज्जामः आर्य विज्ञापयितुं विदित-
भूयिष्ठोसि नः साम्प्रतं यत्र इदानीं उपकारमध्यस्थतया अपराद्धाः स्मः तत् मर्षयसि ॥

‡ हला शकुन्तले एहि शीघ्रतरं आकुला आर्या गौतमी भविष्यति ॥

§ हा धिक् ऊरुत्थम्भेन विकलास्मि संवृत्ता ॥

राजा ॥ स्वैरस्वैरं गच्छन्तु भवत्यः वयमावेगमाश्रमस्यापनेष्यामः ॥

शकुन्तला सव्याजविलम्बितं कृत्वा परिक्रम्य सखीभ्यां सह निष्क्रान्ता ॥

राजा ॥ उत्थाय सखेदं मन्दौत्सुक्योस्मि नगरम्प्रति यावदनुयात्रिकजनं
समेत्य नातिदूरे तपोवनस्य निवेशयामि न खलु शक्नोमि शकुन्तला-
व्यापारादात्मानं निवर्त्तयितुम् । मम हि ॥

गच्छति पुरः शरीरं धावति पश्चादसंवृतं चेतः ।

चिन्हांशुकमिव केतोः प्रतिवातं नीयमानस्य ॥

सचिन्तः स्खलितानि पदानि दत्वा निष्क्रान्तः ॥

॥ इति प्रथमोऽङ्कः ॥

Nos. 197-200.

Śrīkanthacharita, by Mankha.

Beginning :

जीयात्कृतानङ्गपतंगदाहः खट्वाङ्गिनो नेत्रशिखिप्रदीपः ।

यस्यान्तिके शुभ्रदशानिवेशश्रियं किरीटेन्दुकराः श्रयन्ते ॥ १ ॥

Sarga I., śloka 56 : नमस्कारवर्णनो नाम प्रथमः सर्गः

S. II., śl. 58 : सुजनदुर्जनवर्णनो ना० द्वि० स०.

मेण्ठे स्वर्द्धिरदाधिरोहिणि वशं याते सुबन्धौ विधेः

शान्ते हन्त च भारवौ विघटिते बाणे विषादस्पृशः ।

वाग्देव्या विरमन्तु मन्तुविधुरा द्राग्दृष्टयश्चेष्टते

शिष्टः कश्चन स प्रसादयति तां यद्वाणि सद्वाणिनी ॥ ५३ ॥

S. III., śl. 78 : तीर्थवर्णनो ना० तृ० स०.

स मन्मथो नाम जगाम तद्भुवि प्रयां प्रसन्नेश्वरदृष्टिभाजनम् ।

न मार्गणानां सुमनोमयात्मनां मनागपि क्षेपकलासु शिक्षितः ॥ ३१ ॥

अपारिजातप्रसरे प्रदर्शितक्षमास्थितावक्षरया श्रियाञ्चिते ।

बभार यस्मिन्सततं मनः पिता प्ररोहदानन्दमपूर्वनन्दने ॥ ३२ ॥

सिषेच पुण्यद्रुमकाननानि यः समग्रमक्षालयदान्तरं रजः ।

वृषप्रमोदाश्रुसमानधर्मभिर्द्विजातिहस्तार्पितदक्षिणाम्बुभिः ॥ ३३ ॥

अशेषमाहेश्वरमौलिरन्नतामुपोपेयिवान्यः स्वयशःप्रयुक्तिभिः ।

प्रसादनायेव विभोः किलाखिलान्नगान्निनाय स्फटिकाद्विभूमिकाम् ॥ ३४ ॥

वदान्यमास्यानवृहत्कृपारसप्रवाहशङ्काजननैकदक्षिणम् ।
 स्वसूक्तिकीर्तिप्रसैरनश्वरं स विश्ववर्ताख्यमवाप नन्दनम् ॥ ३५ ॥
 अनेकशो येन धृताङ्कुशा इव प्रचारशान्त्यै कलिदुष्टदन्तिनः ।
 अरालसौवर्णविषाणकौटयः कति द्विजेभ्यो दधिरे न धेनवः ॥ ३६ ॥
 गलयविद्यातिमिरे शुभापतद्रूपदेशाज्जनसेवनेन यः ।
 विशुद्धदृष्टिः क न पारमेश्वरं वपुर्विमुच्य द्वयमेकमैक्षत ॥ ३७ ॥
 सहस्रशो भक्तिकथासु वक्षसि स्वलद्विरानन्दभुवोश्रुणः कणैः ।
 रराज यो हृद्रतमिन्दुशेखरं भजन्निवानर्गलमर्घमौक्तिकैः ॥ ३८ ॥
 महद्विरामूर्धतलं दिवः पदं निजैर्विशुद्धेव भृतं सुकर्मभिः ।

अनुत्पणो यो विनयावरुद्धया धिया सदैवावनताननोभवत् ॥ ३९ ॥
 उपेक्ष पादद्वितयं जगाहिरे नमस्तमग्रामरकेशकौशलम् ।
 करालकालोरगकङ्कणखजां भुजेषु चक्रुः पुनरुक्तकल्पनम् ॥ ४० ॥
 वितेनिरे प्राप्य गलस्थलं शनैरकाण्डरोहद्वरलान्तरभ्रमम् ।
 नवोद्गतश्मश्रुनिवेशपेशलं कपोलमूले दधतिस्म श्रिमम् ॥ ४१ ॥
 ललाटिकालिङ्गनलीढपार्वतीकुरङ्गनाभीतिङ्काङ्कुरायितम् ।
 क्रमात्प्रपञ्चालिकपट्टवर्त्मनि क्षणावतंसप्रणये प्रणान्तिरे ॥ ४२ ॥
 शिरःशशाङ्कस्य विवमुरान्तिके सभाऽनासन्ननिशीथिनीप्रथाम् ।
 ययुस्ततो जूटसुरापगातटे जलरहस्यग्रपयोदवैदुषीम् ॥ ४३ ॥
 समुच्छ्वसद्विकलतानिमन्त्रिणैरुपपङ्क्तिप्रतिनायकश्रियः ।
 अनेकदग्धागुरुधूमराणां यदर्चनस्यावसरे पिनाकिनः ॥ ४४ ॥

॥ पञ्चभिः कुलकम् ॥

पुरः स शङ्करादुदारचोष्टितं सुतं प्रपदे पदमेकमुन्नतेः ।
 मुखेन यः सरस्वतीमयश्रिणार्धनारीश्वरतामिवाग्रहीत् ॥ ४५ ॥
 कवित्वकृत्वपरैरनुद्भुतं प्रदानभोगादिमयैस्तथोर्मिभिः ।
 सरस्वती श्रीश्च मिथः समागते समाश्रितद्वीपदशं विवव्रतुः ॥ ४६ ॥
 अरालयदूकुटेकृष्णपन्नगी निरङ्कुशच्छिन्नपथो यतोभवत् ।
 अतः प्रतापं युधि हर्षभूभुजश्वकार यात्रामपुनर्निवृत्तये ॥ ४७ ॥

ज्वलप्रतापामिसमक्षमक्षतं जयश्रियो योषट्यत्करग्रहम् ।
 अखण्डजन्यान्तरवद्धपद्धतिः सहेलमैक्षिष्ट कबन्धनर्तनम् ॥ ४८ ॥
 अनुक्षणानेकनिपीतशात्रवप्रतापवन्हिप्रतिवर्षणादिव ।
 असह्यतां कस्य न नाम निष्पतज्जगाम यद्वामविलोचनाञ्जनम् ॥ ४९ ॥
 वितीर्य पुष्पखजमुन्मदालिभिः पुरस्कृतां देवशुभाक्षरैरिव ।
 असूत्रयद्यस्य स सुस्सलक्ष्मापतिर्वृहत्तन्त्रपतिवल्कल्पनाम् ॥ ५० ॥

॥ चतुर्भिः कुलकम् ॥

अदीर्घसूत्रः प्रसरद्विरङ्कितो गुणैर्वृहत्तन्त्रपतिर्विशेषवित् ।
 उपोढशास्त्रप्रकृतिर्मृदुक्रमः करोति यः कौतुककाहलं जगत् ॥ ५१ ॥
 वसन्तमासं क्व न वीक्ष्य यो मुदं विभर्ति लुम्पन्मुमनःस्वलं रजः ।
 विमुद्रपद्माधिगमेपि नोज्झति स्पृहातिरेकं मदवारणे चयः ॥ ५२ ॥
 स भङ्ग इत्यस्य गतोनुजन्मतां दधत्स्वनाम्नोनुगुणामपि श्रियम् ।
 अपक्षतिस्ते पदमुन्नतोन्नतं विगाहमानो दिशतिस्म विस्मयम् ॥ ५३ ॥

॥ युगलकम् ॥

धृतामिताभं वदनेन्दुमण्डलं प्रसन्नतारागतिरीक्षणद्वयी ।
 सुमञ्जुघोषं च वचःपरिच्छदः प्रदर्शितश्रीघनविभ्रमग्रहः ॥ ५४ ॥
 इतीदृशीं प्रस्तुवतोपि सौगतक्रमादुरूपप्रतिपत्तिकल्पनाम् ।
 विलोक्यते यस्य कदापि केनचिन्न सौहृदेषु क्षणभङ्गसंततिः ॥ ५५ ॥

॥ युगलकम् ॥

ततः कनीयानजनिष्ट विष्टपत्रयेप्यविच्छिन्नगतगतिर्गुणैः ।
 श्रयन्नलंकार इति प्ररूढतां सरस्वतीपादरजोतिथौ पथि ॥ ५६ ॥
 न सूत्रकृद्वात्तिककृन्न चेष्टिकृच्छशाक यलक्षणतन्त्रमाक्षितुम् ।
 स्वयं तदुन्मीलितवानकल्पयच्चतुर्मुनिव्याकरणस्य वर्त्मनः ॥ ५७ ॥
 सदा मुखे यस्य निसर्गमाधुरीपरीतनृत्यत्पदसुक्तियुक्तिभिः ।
 सरस्वती सयसरोरुहस्पृशां रसायुषां व्यक्तिमुपैति निष्काशः ॥ ५८ ॥
 बह्व्यनिर्वेदगतिं न मुञ्चति द्विजाधिराजश्रियि वर्धनोद्यमम् ।
 बतोपयुक्ते च बहुप्रमाणतामुपोढलोकायतवृत्ति यद्यशः ॥ ५९ ॥

यदानेन्दुद्युतिसङ्कुचनिकेतपङ्कुरुहपीडनादिव ।
 चिरं पुरस्तादनेषु जायते विवादिनामाकुलिता सरस्वती ॥ ६० ॥
 खलीकृता यस्य वचोभिरुद्धतैर्विलुण्ठ्य सर्वप्रतिभामयीं श्रियम् ।
 भवन्ति सद्यः प्रतिवादिनां गिरो गभीरमौनहृदमग्रमूर्तयः ॥ ६१ ॥
 निवेशिते सुस्सलभूविडौजसा स्वयं गरीयस्यपि संधिविग्रहे ।
 विधाय चक्रे स्वयशोमयीं लिपिं स लेखवर्गस्य विमुद्रमाननम् ॥ ६२ ॥
 अधोदभूतस्य कनिष्ठसोदरः स मङ्गको यस्य शिशोरतन्वत ।
 शिरस्युपोढा गुरुपादरेणवः सरस्वतीकर्मणचूर्णनैपुणम् ॥ ६३ ॥
 स्वदेहलीनां दधदुन्नतिप्रथामखर्वसद्वर्मगतिप्रतिश्रवः ।
 बहिष्कृतानेकपराङ्मुनास्यतिर्य एक एवावसथोजनि श्रियः ॥ ६४ ॥
 अधीतवैदग्ध्यविशेषमक्रमात्कलासु शास्त्रे व्यवहारकर्मसु ।
 विशेषवात्सल्यवतीव यं सुतं मुखैरचुम्बद्ब्रह्मभिः सरस्वती ॥ ६५ ॥
 अनन्तरं सुस्सलदेवनन्दनो यमादराच्छ्रीजयसिंहभूपतिः ।
 व्यधात्प्रजापालनकार्यपूरुषं रूषं वितन्वन्नविनीतजन्तुषु ॥ ६६ ॥
 पिता स तेषां जरयापि जर्जरो निपीयमाने श्रुतिसंपुटाध्वना ।
 अनेकतत्कीर्तिरसायने भवन्नानीनतारुण्यविशेषशानिव ॥ ६७ ॥
 अनेकमुक्तानुगतात्मानि स्वयं विगाहमाने बहुदानवारिताम् ।
 अतिदुतं तस्य यियासतो दिवं न वा रणस्वामिनि भक्तिरुद्ययौ ॥ ६८ ॥
 ततः स काले शिवरात्रिपावने मनागिव क्लिष्टशरीरसौष्टवः ।
 दशमगात्तीर्थपयोपपत्तिमत्कुशाग्रशय्यामुखसुप्तिकासलीम् ॥ ६९ ॥

लीलामुक्तमनुष्यविग्रहमयग्रन्थिग्रहः शार्ङ्गिण-
 स्तीर्थे सोथ तियौ बहल्यवनिभृत्पुत्रीपतेरभ्यगात् ।
 वामार्धध्वजराजदण्डजपतिवस्तापरार्धस्खल-
 त्केलीकङ्कणदन्दशूकबहुलोत्फालावचूलं वपुः ॥ ७० ॥
 इत्थं याते पितरि ज्ञाति ब्रह्मभूयं य आसी-
 दन्तस्तेषां विषमविषमाहंकृतिः शोकशङ्कुः ।
 चेतोभिन्नेरनुपधिबृहद्वन्धुरेको विवेको
 लब्धोद्रेको निभृतनिभृतं तं शनैरुच्चखान ॥ ७१ ॥

एकादश्यां व्रतनियमवानेकदा तत्कनीया-
 नेकाकी सन्भवनवलभीं मङ्गलः सोधिशिष्ये ।
 वागीश्वर्या वदनवसतेः केवलं वाहहंसं
 व्यञ्जगण्डस्थलपरिणमचन्द्रविम्बच्छलेन ॥ ७२ ॥
 स्वप्ने तत्र ददर्श स स्वपितरं देहं वहन्तं मिल-
 तापिच्छच्छदकेतकच्छविवपुष्वण्डद्वयीकल्पितम् ।
 एकार्धेन वमन्तमग्रचरणद्वारेण मन्दाकिनी-
 मन्यार्धेन च बिभ्रतं पटुरटद्वीचिं जटावर्त्मनि ॥ ७३ ॥
 सुतमथ स तदानीं कल्पितप्रत्यभिज्ञं
 लहरिभिरनुगृह्णन् दूरतोभीक्ष्णमक्ष्णाम् ।
 अमुचदमृतमित्थं कर्णगण्डूषलेह्यं
 स्नपनमिव विवृण्वज्ज्योत्स्नया दन्तपङ्क्तैः ॥ ७४ ॥
 द्वैराज्यकारिसुमनोनिवहस्य कर्ण-
 पूरश्रियः किमपि बाङ्गयमध्यगीष्ठाः ।
 तर्त्ति पुनासि न सुत क्षणदाकुटुम्ब-
 लेखावचूलचटुयुक्तिभिरुक्तिदेवीम् ॥ ७५ ॥
 इति सूक्तिमौक्तिकमयीं सुतस्य स
 प्रकटय्य कर्णभुवि शेखरस्त्रजम् ।
 गगनाध्वलङ्घनघनश्रमस्पृशा
 शशिना सहैव चतुरं तिरोदधे ॥ ७६ ॥
 उद्युक्ते गुणवद्विषादकदनव्यग्रैर्गवामुद्गमै-
 निर्मातुं भुवनानुरञ्जनविधिं देवे ततो भास्वति ।
 तच्छून्यासु विसृज्य दिक्षु सुचिरं निद्रादरिद्रे दृशा-
 बुक्कण्ठां च श्रुचं च विस्मयरसोल्लासं च तुल्यं दधौ ॥ ७७ ॥
 पितृभारतीविवृतपौष्टिकक्रिया-
 क्रममाणभक्तिसहवासिमानसः ।
 इति स प्रबन्धयति मङ्गलको गिरं
 विरचय्य शंकरचरित्रकिकरीम् ॥ ७८ ॥

इति श्रीकण्ठचरिते महाकाव्ये तीर्थवर्णनो नाम तृतीयः सर्गः ॥३॥

- S. IV., sl. 64 : कैलासवर्णनो नाम च० स०.
 S. V., sl. 57 : भगवद्वर्णनो नाम प० स०.
 S. VI., sl. 74 : वसन्तसाधारणवर्णनो नाम प० स०.
 S. VII., sl. 65 : दोलाक्रीडावर्णनो नाम स० स०.
 S. VIII., sl. 56 : पुष्पावचयवर्णनो नाम अ० स०.
 S. IX., sl. 56 : जलक्रीडावर्णनो नाम न० स०.
 S. X., sl. 61 : संध्यावर्णनो नाम द० स०.
 S. XI., sl. 75 : चन्द्रवर्णनो नाम एका० स०.
 S. XII., sl. 95 : चन्द्रोदयवर्णनो नाम द्वा० स०.
 S. XIII., sl. 52 : प्रसादवर्णनो नाम त्र० स०.
 S. XIV., sl. 68 : पानकेलिवर्णनो नाम च० स०.
 S. XV., sl. 50 : सुरतक्रीडावर्णनो नाम प० स०.
 S. XVI., sl. 59 : प्रभातवर्णनो नाम षो० स०.
 S. XVII., sl. 67 : परमेश्वरदेवसमागमादिवर्णनो नाम स० स०.
 S. XVIII., sl. 61 : गणक्षोभवर्णनो नाम अ० स०.
 S. XIX., sl. 66 : गणोद्योगवर्णनो नाम एका० स०.
 S. XX., sl. 66 : इभवन्यनवर्णनो नाम त्रि० स०.
 S. XXI., sl. 53 : गणप्रस्थानवर्णनो ना० एक० स०.
 S. XXII., sl. 56 : दैत्यपुरीक्षोभवर्णनो नाम द्वा० स०.
 S. XXIII., sl. 56 : युद्धवर्णनो नाम त्रयो० स०.
 S. XXIV., sl. 44 : त्रिपुरदाहो नाम च० स०.

Sarga XXV.:

इति स श्रवणोत्तंसं मांसलं भक्तिविभ्रमैः ।
 जगन्नाथस्य जग्रन्थ मङ्गलः सूक्तिर्लीलया ॥ १ ॥
 तिग्मानलदृशः खण्डपरशोः *प्रणयग्रहात् ।
 तस्य सूक्तिरता व्यक्तं वत साफल्यमग्रहीत् ॥ २ ॥
 स्वयं मौलीन्दुपीयूषपूरैः सिकेव शंभुना ।
 सरसत्वं च दाढ्यं च वाक्तस्याव्यग्रमग्रहीत् ॥ ३ ॥

प्रबन्धेन जगद्वन्धुमुपश्लोक्य पिनाकिनम् ।
 आक्रान्तानन्तसंतोष इति सौन्तरचिन्तयत् ॥ ४ ॥
 अहो धन्योऽस्मि यस्येयं स्वच्छन्दापि सरस्वती ।
 विना श्रीकण्ठमन्यत्र नाचरच्चादुकारिताम् ॥ ५ ॥
 महत्कण्ठमहो हित्वा यच्छर्वं सर्वतःश्रुतिम् ।
 गर्वानवधिवाधिर्यो नरेण स्तूयते नरः ॥ ६ ॥
 मानुष्यजन्म वैदुष्यं विवेकः काव्यचातुरी ।
 श्रीकण्ठे चादुकारित्वमहो पुण्यपरंपरा ॥ ७ ॥
 धिक्कान्कृतपुतिर्येषां भारस्यपि सरस्वती ।
 स्वं दूषयति मत्तेव नृपचादुक्रपांभुभिः ॥ ८ ॥
 दृष्टिः सारस्वती भूरिरजोभिरिह पार्थिवैः ।
 * वशंवदीकृता सत्यं कवेः कालुष्यमश्रुते ॥ ९ ॥
 किं वान्यदुणनद्वापि वद्वापि रसवर्त्मनि ।
 रहिता कर्णधारेण सूक्तिर्नौरिव सीदति ॥ १० ॥
 चामीकरस्य सौरभ्यमभ्रानिर्मालतीस्रजाम् ।
 श्रोतुर्निर्मत्सरत्वं च निर्माणागोचरं विधेः ॥ ११ ॥
 यत्किमप्यस्ति मूर्खाणाममात्सर्यं तु सूक्तिषु ।
 तत्कोपयोगि सौन्दर्यं शण्डस्येव पुरन्धिषु ॥ १२ ॥
 विमत्सरश्च विद्वांश्च श्रोता चेदुद्धते गिराम् ।
 स्यन्दते तर्हि वाग्वल्ली रसं पर्वणिपर्वणि ॥ १३ ॥
 सन्तश्च † तादृशाः सन्ति गणिताः सूक्तिभेषजम् ।
 भूषणं यैः स्ववैदुष्यात्सौजन्येन वितन्यते ॥ १४ ॥
 मदग्रजन्मनः श्रीमल्लङ्कस्य सभागृहम् ।
 तेध्यासते च विलब्धाः सारसा इव मानसम् ॥ १५ ॥
 ततः साफल्यदीक्षायै स्वपरिश्रमविप्रुषाम् ।
 तदेवास्य प्रबन्धस्य नेष्यामि निक्कषाद्विमतम् ॥ १६ ॥
 पण्डितैर्मण्डलीबन्धाद्विभ्रद्विरसमं रसम् ।
 दृग्धालवालवलयं वाग्देवीसुरवीरुधः ॥ १७ ॥

* P. omits this verse but shows a lacuna.

† तादृशः P. D.

इति संचिन्त्य संतोषदन्तुरेण स चेतसा ।

तदथाविशदास्थानं कृतार्थस्याग्रजन्मनः ॥ १८ ॥

॥ युग्मम् ॥

श्रीवाहकरटिक्षुण्णवर्णकम्बलरुद्धुषि ।

कुथे निवेशितपदं धुरीवाखिलमन्त्रिणाम् ॥ १९ ॥

ततस्तत्र शिखारत्नमप्रत्नामायसंहतेः ।

अनयन्नयनातिथ्यं पथ्यं स नयवर्त्मनि ॥ २० ॥

॥ युग्मम् ॥

विनयेन नमन्नग्रे शपथैरर्थितोसकृत् ।

ज्यायसोर्धासने तस्य स कथंचिदुपाविशत् ॥ २१ ॥

नित्यं नृस्यद्वचोदेवीमञ्जीरोच्चरवैरिव ।

घटते शास्त्रचिन्तासु यस्य निद्रादरिद्रता ॥ २२ ॥

महाभूतानि पञ्चापि विरिञ्चेन विमुञ्चता ।

योवैमि बाहुयैरेव निर्ममे परमाणुभिः ॥ २३ ॥

क नु कानि कियत्कालमहो तेपे तपांसि यः ।

वैदुष्ये लग्नक्रान्त्ययोगव्यावृत्तिसाक्षिणि ॥ २४ ॥

पुनानमन्तिकं तस्य प्रथमं ब्रह्मवादिनाम् ।

विद्वत्संक्रन्दनं तत्र स नन्दनमवन्दत ॥ २५ ॥

॥ चतुर्भिः कुलकम् ॥

व्याख्यासु यस्य वदनं रदनांशुभिरीक्ष्यते ।

आकर्षदिव * वाग्देव्या धौतक्षौमपटाञ्चलम् ॥ २६ ॥

अर्पयन्क्रमपि स्पन्दं धाम्नः सारस्वतस्य भूः ।

य एव सर्वशास्त्राणां साकारमिव जीवितम् ॥ २७ ॥

विवृतीर्यो लिखयान्तलेखन्येकाङ्गुलीतलः ।

ग्रन्थेभ्योर्थस्य विश्रान्त्यै सूत्रिकामर्पयन्निव ॥ २८ ॥

यत्कृतिष्ववधानेन मूर्धा कस्य न वीप्सया ।

सारस्वतरसावर्तवलनैनेव वेष्टते ॥ २९ ॥

तं श्रीरुच्यक्रमालोक्य स प्रियं गुरुमग्रहीत् ।
सौहार्दप्रश्रयरसस्रोतःसंभेदमञ्जनम् ॥ ३० ॥

॥ कुलकम् ॥

यस्य व्यनक्ति काषायग्रहमारक्तया रुचा ।
निलोपन्याससंक्रान्तवेदान्तार्थ इवाधरः ॥ ३१ ॥
नीत्वा सफलतां वल्लीरिष्टसिद्धिं विवृण्वता ।
श्रुतीनां पथि शिष्येषु येन कल्पद्रुमायितम् ॥ ३२ ॥
निस्तुषीकृतवैदुष्यं स्मयमात्सर्यसंहतेः ।
धृतप्रणतिपारं यो रम्यदेवं तमैक्षत ॥ ३३ ॥
वाग्देवतालिनीलीलाधुतपक्षतिचातुरीम् ।
वदनाम्बुरुहे यस्य भाषाः षडधिशेरते ॥ ३४ ॥
खलानां यत्प्रबन्धेषु दृढव्युत्पत्तिवर्मसु ॥
प्रोद्यच्चोद्यमया दूरे कुण्ठिता इव पत्त्रिणः ॥ ३५ ॥
कतिचिल्लोष्टदेवस्य तस्येति मुखतोऽशृणोत् ॥
श्रीलङ्कं प्रति प्रोतचारुचाटुरसा गिरः ॥ ३६ ॥

॥ तिलकम् ॥

गोभिः शुभ्ररसैकसूतिभिरनुस्यूतं विभो लङ्क
ज्यायःशुद्धिसखि द्विजोऽच्छुसदनिर्वेदप्रथापावनम् ।
सत्यायार्पयतिस्म दर्शितवते निःसंश्रयत्वं कलौ
वाग्देवीसहिताय तावकमुखं मन्येग्रहारं विधिः ॥ ३७ ॥
तीक्ष्णा पृथुलोहमयी गुरुतरगुणनिकरसंग्रहव्यग्रा ।
द्रढयति धर्मपटच्चरमाचिरादिह लङ्कस्य मतिः ॥ ३८ ॥
मूर्तिर्यस्य सभानुताडुतलिपेः पुष्पाति गाढामृत-
प्रादुर्भाविसृजरीं परिणतिं पङ्कुरुहद्रोहिणः ।
तस्य लम्बुखशीतगोः प्रणयतोलंकारवाग्देवता-
गल्बर्कोपलपुत्रिकागुरुपरिस्यन्दं रसं स्यन्दते ॥ ३९ ॥
यः सामन्तशिखामणेनभवतालंकारं नित्यं सता-
मानीतो नवकाशतां हृदि हृताशेषाद्भुतापद्भिर्यि ।

तेषां श्रोत्रविलिख्यमानगहनत्वसूक्तिचर्वोत्सवे
 राशीभूत इवाधिशिर्षमधुना क्रम्पः स संपद्यते ॥ ४० ॥
 सामन्तभद्रनयमपि भजसे पदमनुसरन्नसामान्यम् ।
 विश्वमपापोहमिति श्रीलङ्कुक तदपि बोधयसि ॥ ४१ ॥
 या पूर्वा कविगर्वहृत्पदगतिर्यस्या विपर्येति नो
 स्पष्टं या परपुष्टसौष्टवहरं वाक्यक्रमं पुष्यति ।
 सा श्रीलङ्कुक मानमार्गमजहलप्यात्तकण्ठा हठा-
 द्विद्वत्ता तव चित्रमुज्झितरजाः सूते यशःसंततिम् ॥ ४२ ॥
 मार्गे पदस्य पथि वाक्यकथाप्रथानां
 मानस्य वर्त्मनि च कन्दलिताभिषेकः ।
 राजेव मन्त्रिवरलङ्कुक सूक्तिदेव्या
 सर्वाधिपत्यपदवीमधिरोपितोसि ॥ ४३ ॥
 श्रीमल्लङ्कुक यद्विशङ्कुरगाधीशस्य हालाहल-
 ज्वालाडम्बरडामराद्वदनतस्तात्पर्यतो निर्ययौ ।
 वाग्देवीकरकुम्भनिर्यदमृतोद्विक्तेन सिके महा-
 भाष्यं काव्यरसेन तत्तव चिरं वक्त्रेद्य विश्राम्यति ॥ ४४ ॥
 स्वान्ताक्रान्तसरस्वतीगृहबृहद्राजीवनालोन्नत-
 श्लिष्यत्कण्टकशिक्षयेव शतशः पुष्पाति या तीक्ष्णताम् ।
 तस्यां भिन्नसमग्रशास्त्रगहनग्रन्थ्युद्रतौ त्वद्विपि
 श्रीमल्लङ्कुक किं कलिः किल पदं स्वप्नेपि दातुं क्षमः ॥ ४५ ॥
 बाणोपमः प्रबन्धो लङ्कुक तव पत्त्रलब्धदूरगतिः ।
 विध्यति कस्य न हृदयं विविधसमज्यानिवेशेन ॥ ४६ ॥
 आरूढाः शुभमेधसां परिचयात्तं पावकोपक्रमं
 श्रीमल्लङ्कुक पाकमाकलयितुं व्यग्रा वचोवर्त्मनि ।
 स्निह्यत्पात्रसहस्रपूरणभरादुन्मीलयन्तो मुदं
 भावत्काः प्रगुणा गुणा बहुरसाभिज्ञं जगत्कुर्वते ॥ ४७ ॥

॥ इत्येते लोष्टकश्लोकाः ॥

आक्रान्ता यस्य वक्रिष्णा दीर्घा दीर्घगुणा गिरः ।
वाग्देवीकरवल्लव्य इव पुष्पन्ति माधुरीम् ॥ ४८ ॥
द्विजराजेन भजता प्रभाकररुचिग्रहम् ।
पावकेन श्रिता येन धामत्रयमयी स्थितिः ॥ ४९ ॥
तमदर्शदय श्रोत्रपथसख्यस्वशा दृशा ।
अदभ्रगुणसंदर्भं श्रीगर्भं हर्षनिर्भरः ॥ ५० ॥

॥ तिलकम् ॥

चतुर्दशापि यस्यान्तर्द्विजराजश्रितोन्नतेः ।
कृष्णस्य भुवनानीव विद्यास्थानानि शेरते ॥ ५१ ॥
श्लिष्यत्कवित्वपाण्डित्यमयसंदेशवर्त्मना ।
बाल्य एवोद्धृता येन मोहकर्दमतो मतिः ॥ ५२ ॥
क्रमादजनि *सौन्दर्यरसस्मेरमुखः सखा ।
श्रीगर्भमण्डनस्तस्य पारणाय स चक्षुषोः ॥ ५३ ॥

॥ तिलकम् ॥

ततो न्यधित निःशेषवैदुषीकेलिसग्ननि ।
श्रीकण्ठे विहितोत्कण्ठे दृशं तदनुजन्मनि ॥ ५४ ॥
कृतश्रुतिसुधासेकाः सेद्रेका विविधैर्नयैः ।
रूढिं यद्वचांसि च्छेकाः स्वच्छे कामपि विभ्रति ॥ ५५ ॥
स सन्मार्गचरो गर्गमानर्चं स्थविरं चिरम् ॥
सत्कवीनां तमग्रण्यं द्रोणं चापभृतामिव ॥ ५६ ॥
प्रदीपरुचिसंचारचारु योध्यास्य मन्दिरम् ।
ज्ञागिष्येव स्वयं विष्णोस्तत्तत्त्वं परमैक्षत ॥ ५७ ॥
अनिरुद्धाच्युतबलश्लाघ्यदर्पकलाञ्जिताः ।
एकायनस्य यस्यासंश्वातुराख्याञ्जिता गिरः ॥ ५८ ॥
सुधासधर्मिभिर्द्वित्रैरिति लङ्कुकचाटुभिः ।
अभ्यर्णं कर्णयोस्तस्य स श्रीदेवधरोधिनीत् ॥ ५९ ॥

* सौहार्दरसः, P.

J. places 57a in the place of 56a.

त्रिभिः काण्डैराद्यः कविरमुमविध्यत्तदनु च
 क्षतो बाणेनायं तदपि विदधे चापलकलाम् ।
 अलंकार त्वत्कैः प्रतिपदनिबद्धैर्ध्वनिलवै-
 रथेदानीमन्तःकरणहरिणः शाम्यति मम ॥ ६० ॥
 एकं श्रीजयसिंहपार्थिवपतिं काश्मीरमीनध्वजं
 तस्योपासितसंधिविग्रहमलंकारं द्वितीयं स्तुमः ।
 भूभारः प्रथमेन पन्नगपतेः क्षमां रक्षता वारितो
 नीतोऽन्येन कृतार्थतां प्रवचनैर्भाष्योपदेशश्रमः ॥ ६१ ॥
 ॥ इति भागवताचार्यदेवधरश्श्लोकद्वयम् ॥
 बहुशः श्रवणे यस्य रुचिरुत्कर्षमीयुषी ।
 नास्ति पुष्यति याथार्थ्यमुद्यत्पदशतश्रियः ॥ ६२ ॥
 यस्य पाणिनिबद्धेन वररुच्यञ्चितश्रिया ।
 व्यज्यते कङ्कुणेनेव लक्षणेनादरिद्रता ॥ ६३ ॥
 वयसो मध्यमत्वेपि गुणैरधिकवार्द्धकम् ।
 नागं साहिष्यविद्यायाः सौविदलं तमैक्षत ॥ ६४ ॥

॥ तिलकम् ॥

दृढेपि तर्ककार्कश्ये * प्रगल्भः कविकर्मणि ।
 यः श्रीतुतातितस्येव पुनर्जन्मान्तरग्रहः ॥ ६५ ॥
 तं श्रीत्रैलोक्यमालोक्य गण्यं षट्कर्मिणां धुरि ।
 ययौ मुहुरधिज्यस्य कार्मुकस्य सधर्मताम् ॥ ६६ ॥

॥ युगलम् ॥

सर्वमानातिरिक्तेन विवृतापूर्वजन्मना ।
 योधिकार्यस्थितिर्भाति नियोगेनेव चेतसा ॥ ६७ ॥
 †सूक्तिभूरिगुणानर्धमश्लाघत स वीप्सया ।
 दामोदरं तदासीददादरप्रहृक्कंधरः ॥ ६८ ॥

॥ युगलम् ॥

यः संततं निसर्गेण विनयानतकंधरः ।
 व्यनक्त्यात्तवृहच्छास्त्रभारव्यञ्जिततामिव ॥ ६९ ॥

* प्रवगः कवि, ° P.; D.

† सुरिगणगुणाः तमासीददा ° P.; D.; J. text. pr. m.

पादोपसंग्रहव्यग्रविवलत्पाणिपल्लवः ।
तं घृष्टं विबुधप्रष्टं स सोत्कण्ठमवैक्षत ॥ ७० ॥

॥ युग्मम् ॥

व्यज्यते येन निर्मृष्टनिःशेषकलिपांसुना ।
भट्टप्रभाकरनयद्वयस्रोतोऽनदीष्णता ॥ ७१ ॥
सुवृत्तं क्रमलब्धोर्ध्वपदं परिचितं दृशोः ।
तं च वागीश्वरीकैलिकन्दुकं जिन्दुकं व्यधात् ॥ ७२ ॥

॥ युग्मम् ॥

पथा चरति वक्रेण वाग्यस्य चतुरैः पदैः ।
सरस्वत्यै विनिर्मातुमुद्यतेव प्रदक्षिणम् ॥ ७३ ॥
प्रक्रमैर्हठवक्रिणो मुरारिमनुधावतः ।
श्रीराजशेखरगिरो नीवी यस्योक्तिसंपदाम् ॥ ७४ ॥
श्रीमद्राजपुरीसंधिविग्रहस्य नियोगिनम् ।
अथानर्चं वचोभिस्तं जल्लहणं विनयाञ्चितैः ॥ ७५ ॥

॥ तिलकम् ॥

यो रञ्जयति सत्पूगरससंचारणोज्ज्वलैः ।
न कस्य स्वप्रबन्धोक्तिवर्णैः पर्णैरिवाननम् ॥ ७६ ॥
पुनानमाभिजन्येन कृत्यं पाण्डित्यपद्धतेः ।
निसर्गात्तमसंदिग्धं श्रीगोविन्दमवन्दत ॥ ७७ ॥

॥ युगलकम् ॥

श्रीमानलकदन्तोऽयमनल्पं काव्यशिल्पिषु ।
स्वपरिश्रमसर्वस्वन्याससभ्यममन्यत ॥ ७८ ॥
तथोपचस्क्रे येन निजवाङ्मयदर्पणः ।
बिम्बणप्रौढिसंक्रान्तौ यथा योग्यत्वमग्रहीत् ॥ ७९ ॥
तत्तद्बहुकथाकैलिपरिश्रमनिरङ्कुशम् ।
तं प्रश्रयप्रयत्नेन कल्याणं सममीमनत् ॥ ८० ॥

॥ तिलकम् ॥

यावाविष्कुरुतो वक्त्रमुरुचन्दनपुण्ड्रकम् ।
मुद्रितं मूक्तिदेव्येव कोशं काव्यकलाश्रियः ॥ ८१ ॥

भुङ्क्ष्वश्रीवत्सनामानौ सूरौ सन्नखचारिणौ ।
वाक्यैर्जितामृतस्त्रादैः सादरं तावभाषत ॥ ८२ ॥

॥ युगलकम् ॥

तीक्ष्णसारस्वतज्योतिरनुस्यूतरसात्मना ।
श्रुतिभ्यां लिह्यते सद्भिर्धस्योक्तिः पाकमीयुषी ॥ ८३ ॥
तं स तर्कमहाम्भोधिकुम्भसंभवमाचिचत् ।
श्रयानन्दं स्निग्धदृङ्ग्यासदीर्घेन्दीवरधामभिः ॥ ८४ ॥

॥ युगम् ॥

उच्छिहते पथि वैदर्भे कठोरपदकण्टकैः ।
निसर्गललिता यस्य स्वैरं चरति भारती ॥ ८५ ॥
अतूतुषन्निस्तुषया भूषितं कविविद्याया ।
तं पद्मराजमव्याजव्याहारविनियुक्तिभिः ॥ ८६ ॥

॥ युगलकम् ॥

भाति केशकटप्रेण यस्त्रयीधूमवभ्रुणा ।
उपासनार्द्रया निलयमुक्त इव संध्यया ॥ ८७ ॥
अर्गहर्वाहर्तमतन्यायोपन्यासैदशिकम् ।
श्रीगुन्नुमुन्नमः*प्रीति ततस्तं प्रत्यपद्यत ॥ ८८ ॥

॥ युगलकम् ॥

धिवन्पवित्रचारित्रो विश्वामित्र इव त्रयीम् ।
पाठबोधानुष्ठानसौष्टवेन पुनाति यः ॥ ८९ ॥
वक्त्रटङ्को निसर्गेण व्यञ्जन्सदनुरक्तताम् ।
न जहात्यसुरो यस्य सामराजिस्थितिग्रहम् ॥ ९० ॥
स्वतन्त्रः शास्त्रवीथीषु प्रथमः सोमपीथिनाम् ।
लक्ष्मीदेवस्तमाशीर्भिः स निर्भरमवीवृधत् ॥ ९१ ॥

॥ तिलकम् ॥

व्याख्याभिख्यासु भाव्यस्य यो यागोपक्रमेषु च ।
इष्टीर्विवृणुते धुर्यो बुधानामिव यञ्जनाम् ॥ ९२ ॥

आतन्वन्विनयाकृतं दूरनम्रेण मौलिना ।
ततो जनकराजेन * तेन संतुष्य तुष्टवे ॥ ९३ ॥

॥ युगलकम् ॥

व्यनक्ति पृथुसामर्थ्यमाख्याया एव योर्धरैः ।
जयेभिन्नवगुप्तस्य प्रकटः प्रथमो गुरुः ॥ ९४ ॥
तं तत्रागमतन्त्रेषु सूचितानङ्कुशश्रमम् ।
ततः संकेतसदनं प्रागल्भ्यस्याभ्यभाषत ॥ ९५ ॥

॥ युगलकम् ॥

येन जाड्यैकपीडाभिः पुष्पतः क्रम्पसंपदम् ।
विवृतानन्ततापस्य विहितं लङ्घनं कलेः ॥ ९६ ॥
अशेषभिषगग्रण्यं शरण्यं शास्त्रपद्धतेः ।
ववन्देय तमानन्दं सुतं शम्भुमहाकवेः ॥ ९७ ॥

॥ युगलकम् ॥

नागरप्रकृतिश्चास्वलात्मा † विधृताभयः ।
यः प्रीणात्मातुरानङ्गैर्भेषजैकमयैरिव ॥ ९८ ॥
ततस्तदनुजन्मानमगदंकारपुंगवम् ।
‡ सुहृलं गाढया प्रीत्या तं पुनः पुनरैक्षत ॥ ९९ ॥
§ पाणिनीयातपत्रेण पवित्रं यस्य तन्मुखम् ।
सङ्गं स्वप्नेष्वामोति नापशब्दरजःकरणैः ॥ १०० ॥
स्वस्येश्वरस्य यो व्यञ्जन्मण्डले मन्त्रसंस्क्रियाम् ।
धत्ते सदागमप्रीतिं दैशिकानां धुरि स्थितिम् ॥ १०१ ॥
अन्यः स सुहृलस्तेन ततोवन्द्यत पण्डितः ।
दूतो गोविन्दचन्द्रस्य कान्यकुब्जस्य भूभुजः ॥ १०२ ॥

* तेन संतुष्य तुष्टवे. J. neut. pr. m.; P.; नीत संतुष्य तुष्टवे J. tikā. sec. m.; तेन संतुष्य तुष्टवे D. pr. m.; नीतः सं; D.; pr. m. Our reading is a conjecture based on D. pr. m.

† चारुवाला P.; D. pr. m.

‡ स्वहृलं गाढया P. D. pr. m.

§ पाणिनेया all MSS.

तस्येति स ततः प्रीतिं प्रणयादौशिकोदिशत् ।
 व्यापृतौ काव्यकेलीनामसमस्य समस्यया ॥ १०३ ॥
 एतद्वभ्रुकचानुकारिकिरणं राजद्रुहोद्भूः शिर-
 ष्छेदार्थं वियतः प्रतीचि निपतत्यर्धौ रवेर्मण्डलम् ।
 इति समस्या ॥ १०४ ॥
 अपूपुरन्पुरस्तेषां दुत्तमित्थं स तां सताम् ।
 आरात्रिकमिव भूभिर्विलन्तीभिर्विवृण्वताम् ॥ १०५ ॥
 एषापि शुरमा प्रियानुगमनं प्रोदामकाष्ठोत्थिते
 *संध्याप्रौ विरचय्य तारकमिषाज्जातास्थिशेषस्थितिः ॥
 इति समस्यापूरणम् ॥
 अविस्मृतस्वजननीजनधरिरसा अपि ।
 वटशो निन्यिरे येन सूक्तिदेवीरसजताम् ॥ १०६ ॥
 जोगराजमुपाध्यायं ध्यायन्तं शुभमञ्जसा ।
 अथ भक्त्या तमानर्चं तत्तच्चर्चाभिरर्चितम् ॥ १०७ ॥

॥ युगलकम् ॥

क नयः साधुवादेषु नृत्यद्विदशनांशुभिः ।
 विद्वज्जनेन साम्राज्ये सभ्यानामभ्यषिच्यत ॥ १०८ ॥
 वचोभिर्नुनूदे दन्तशुतिश्रीखण्डपाण्डुभिः ।
 वादिनां वाददर्पोष्मा येन शूर्पारकाध्वसु ॥ १०९ ॥
 यं श्रीमदपरादित्य इति दूतिप्रसिद्धये ।
 प्रजिघाय घनश्लाघः काश्मीरान्कुङ्कुणेश्वरः † ॥ ११० ॥
 तेन श्रीतेजकण्ठेन सोत्कण्ठमनुव्रता ।
 इति सोधिकवैशानिस्वशमगद्यत ॥ १११ ॥

॥ चतुर्भिः कुलकम् ॥

निष्किल्विषं तवैकस्य श्रीमद्भू कविताहुतम् ।
 स्पृष्टोक्तिर्यस्य नास्तुत्यस्तुतिकीर्तनपाप्मभिः ॥ ११२ ॥

* संध्याप्रौ विविधाय, P. D. pr. m.

† कुङ्कुलेश्वरः P. D. pr. m.

शिक्षन्ते भिक्षितुं सर्वे लयैकेन तु शिक्षितम् ।
 भिक्षाकृतां निराकर्तुमशेषविदुषामपि * ॥ ११३ ॥
 संभेदः श्रीसरस्वत्योः केवलं न विपन्मयम् ।
 त्वं मोहमयमप्याशु मलं कस्य न लुम्पसि ॥ ११४ ॥
 सा वैदुषी फलं यस्या न परोपकृतेः परम् ।
 शिक्षन्ते जीवनोपायमन्ये वाङ्मयशिल्पिनः ॥ ११५ ॥
 नृपचातुकपाप्मभ्यस्तदित्थं तव यद्यपि ।
 सरस्वती विभेद्येव दधती शुद्धिसंस्क्रियाम् ॥ ११६ ॥
 तथापि मां गुणनिधे भज क्षमापचटूक्तिभिः ।
 पञ्चषाभिः पठित्वा याः सभासूद्रिकतामियाम् ॥ ११७ ॥
 असावध्यवसायोस्मदनुग्रहधिया च ते ।
 न दुष्येत्प्रार्थिताः सन्तः किं न दशुर्हि याचते ॥ ११८ ॥
 † श्रोत्रशुक्तिपुटेनेति पीत्वा तद्वाक्यविप्रुषः ।
 इमामुदगिरत्सोथ सूक्तिमुक्ताफलस्रजम् ॥ ११९ ॥
 यद्वक्रेण पथा प्रयासि सततं यद्वासि विद्वन्मन-
 श्चौरी यच्च करोषि पूर्वसुकविप्रौढिप्रथोत्पुंसनम् ।
 तस्माद्भारति सद्भिरत्र भवती तीक्ष्णेति संभाविता
 तूर्णं पार्श्वममुष्य पार्थिवमुनेरभ्येहि शुद्धयर्थिनी ॥ १२० ॥
 लत्खड्गेन जगत्त्रयैकगुरुणा राजन्गणो विद्विषां
 संग्रामेषु पलायनोपनिषदां सिद्धान्तमभ्यापितः ।
 उन्मुक्तासमसर्वशास्त्रसराणिः संत्यक्तपत्रक्रम-
 श्रित्वं चिन्तयितुं विविक्तविपिनासङ्गं समाश्लिष्यति ॥ १२१ ॥
 व्यथोद्रेकादेका घनरुदितशोणे नृप दृशौ
 वहन्ते वैराग्यादिव विधृतकाषायवसने ।
 अरण्यान्यामन्यास्त्वदरिवनिता यान्ति विपदं
 लतानां संसङ्गादिव नवजटावल्कलभृतः ॥ १२२ ॥

* निःशेषविदुषाम् P. D.

† श्रोत्रशुक्तिपथेनीति, P. D.

वैधव्यापहताः प्रतापतपनपुण्यदुष्कान्तयः
 कान्ताराध्वसु लब्धसाध्वसभुवः प्रत्यर्थिवामभुवः ।
 राजन्निर्भरवापवारिविवलन्नेत्रालवालावली-
 संदेहैस्त्व वर्धयन्ति विशदस्पन्दां यशःकन्दलीम् ॥ १२३ ॥
 प्रियान्प्रति मरौ लम्बाः कुर्वते लदरिस्त्रियः ।
 * सास्त्रधारकराश्लिष्टकुचाः पिण्डोदकक्रियाम् ॥ १२४ ॥
 भिन्नभ्रूवलनाकुले तरलिते वक्त्रोडुपे सान्द्रया
 निःश्वासक्रमवायया किमपरं भर्तृर्यत्रि हते ।
 राजेन्द्र लदरातिचन्द्रवदनलोकस्य शोकाचलो-
 द्विन्नास्वश्रुतरङ्गिणीषु कुरुते दृढज्जनोन्मज्जने ॥ १२५ ॥
 लयात्रासमेत † दुर्धरगतेः सैन्यस्य संमर्दतो
 द्राघिष्ठेपि शिरोगणे गुणयुगं जज्ञे कणाभृत्यतेः ।
 प्रापदूपरमाणुभिस्तरलितैः कालुष्यमक्ष्णां नय-
 दृढङ्गस्य च कारणं यदशृणोन्नो पत्तिकोलाहलम् ॥ १२६ ॥
 इति श्रीतेजकण्ठाभ्यर्थनया कृताः श्लोकाः ॥
 ततो ययार्थनामानं द्विजं वागीश्वराभिधम् ।
 प्रस्तोष्ट पठितश्लोकमिति श्रीलङ्कं प्रति ॥ १२७ ॥
 त्वयि प्रसन्ने मम किं गुणेन त्वय्यप्रसन्ने मम किं गुणेन ।
 रक्ते विरक्ते च वराङ्गानां मिथ्यैव नेपथ्यविशेषभङ्गिः ॥ १२८ ॥
 ॥ इति श्रीभट्टवागीश्वरस्य श्लोकः ॥
 नेत्रे कवित्वापाण्डित्यमये दधदचार्मणे ।
 योक्तेशादखिलं वर्त्म सारस्वतमवैक्षत ॥ १२९ ॥
 चरतः पथि शास्त्राणां यस्यासच्चर्मचक्षुषः ॥
 देव्याः करावलम्बेन न जातु स्वलितं पदैः ॥ १३० ॥
 सकृदाकर्णनाघातसमग्रग्रन्थसंसृतेः ।
 इति तस्य पटोः पट्टीं गिरं चिरमचर्चयत् ॥ १३१ ॥

* साधु० P.; साधु D.; सास्त्रधाराः J. sec. m.

† समवेतिदुर्धरगतेः P. D. J. pr. m.

तिलकम् ॥

तज्जसूरिकृतप्रीति चारुमन्दारपुष्पवत् ।

कदाभवन्महाकाव्यं व्योमेवेक्षे ध्रुवस्थिति ॥ १३२ ॥

इति पण्डितपटुश्लोकः ॥

व्यायसो वीक्ष्य विद्वद्भिर्हर्षदामिति पर्षदम् ।

स तदा सुचिरं दध्रे दृशं कर्णान्तचुम्बिनीम् ॥ १३३ ॥

*विद्वद्वादविधिस्तस्य षडुर्कोरसजन्मभूः ।

कर्णयोः षड्साहारसिद्धये चिरमकल्पत ॥ १३४ ॥

बुद्ध्यद्विराननपथावसथोक्तिदेवी-

हस्ताग्रपुस्तकमुखादिव बन्धसूत्रैः ।

दन्तांशुभिः प्रस्रमैरः पिहिताधरौष्ठः

श्रीरूप्यकस्तमय स स्वगुर्वर्भाषे ॥ १३५ ॥

आराधिता भगवती भवतैव सद्यं

प्राग्जन्मसु व्रतशतोभिभिरुक्तिदेवी ।

यत्नं विनाप्यधिवसन्कविकर्मगर्भं

सारस्वतत्वमिव योलमभिव्यनक्ति ॥ १३६ ॥

यत्काव्यरत्नमुपधातुमिवोपनीय

शक्त्या निसर्गविवृतोद्गमयापितं ते ।

तच्छाततां गमितवानसि वर्धमान-

व्युत्पत्तिशाणफलकार्पणनैपुणेन ॥ १३७ ॥

तत्सौष्टव ऽव्यसनि काव्यकलाशरीरं

नो जातु वध्यमयमामयमभ्युपैति ।

शक्त्यादयो दधति साम्यगतिं त्रयोपि

ते यत्र धातव इवाविकृतप्रतिष्ठाः ॥ १३८ ॥

धन्यस्त्वं विनिवेशितैर्बहुतिथैर्यैः स्थितिं विभ्रती

न कापि स्ववपुः प्रसारितवती पण्यत्वसंसिद्धये ।

* D. omits this verse.

† व्यभिभवत्क० P.

‡ व्यसन० J. text; D.

सालंकारपदाधिकश्चनिजुषा मूर्या नरीनस्यसौ
 शंभोर्येन पुरोर्पिता भगवतो वाग्देवता नर्तकी ॥ १३९ ॥
 यच्छ्रीमद्भक्त मुख्यतां गतवता व्युत्पत्तिविच्छित्तिभिः
 श्रीश्रीकण्ठचरित्रमित्यभिधया काव्यं व्यधाय लया ।
 एतस्मिन्सदसि प्रसिद्धविविधोपासीनविद्वद्वरे
 तत्संदर्शय तस्य रोहतुतरां साफल्यतः कल्पता ॥ १४० ॥
 आरूढां परिपाकवर्त्मनि धुरं तत्तद्रसस्यन्दिनीं
 निःशेषोपि सभाजनोयमधिकं श्रद्धानुबन्धातिथिः ।
 *वीष्मामूर्धनिधूननाकुलतरोत्तंसोत्पलाग्रच्छदै-
 र्स्मीलद्रसनैरिव श्रुतिपुटेस्तद्वाचमाचामतु ॥ १४१ ॥
 श्रुत्वा वाक्यमुदारमाशयविदस्तत्तस्य सम्यगुरोः
 किञ्चिन्वञ्चितकंधरेण शिरसा स व्यञ्जितप्रश्रयः ।
 वाग्देवीकरिणीविसृज्यरमदस्रोतःकणस्पांधिता-
 मारूढैरिव गूढमक्षरशतैर्व्यस्तारयत्पुस्तकम् ॥ १४२ ॥
 तद्विस्तार्य च पुस्तकं परिचितं कीर्णैर्वचोदेवता-
 भूषामेचकमौक्तिकैरिव हठाक्षिप्तक्षणेरक्षरैः ।
 व्याहारेण हृदन्तरालविहरद्विद्यावधूनुपुर-
 ध्वानधान्तिकृता ततस्तदपठस्त्वं काव्यमव्याकुलः ॥ १४३ ॥
 तत्काव्ये धृतादिव्यवर्त्मनि विशन्यन्तः ससंतोषता-
 मश्रान्ताहितमूर्धधूननविधिव्याप्तेरभिव्यञ्जताम् ।
 तेषां तत्र कपोलमूलपुलकव्याजाद्वामश्रुति-
 स्तत्तत्पीतचरान्यकाव्यनिवहव्यक्ताक्षरालीमिव ॥ १४४ ॥
 वाग्देवीपदधूलिविपुष इव व्यक्ताक्षरश्रेणय-
 स्तास्तत्काव्यवशंवदाः प्रतिपदं कौतूहलं तेनिर ।
 याः सद्यः श्रुतिरन्धर्वर्त्मनि भूतावाप्तप्रवेशा दृशो-
 रानन्दानुगुणान्कणानजनयंस्तेषां सतामश्रुणः ॥ १४५ ॥
 उद्यद्देवुतदीप्तिषोदरसत्सारस्वतज्योतिषा
 पुतस्तद्वचसां रसः श्रुतिपुटेः संसत्सदामापये ।
 तेषामुन्मिषितालसालसगतौ दृक्शुक्तिपङ्क्तौ शनै-
 रानन्दान्श्रुषन्मयी तु जघटे मुक्ताफलानां ततिः ॥ १४६ ॥

सदृताश्च सुसूक्ष्मदर्शनकलायोग्याश्च तत्सूक्तय-
 स्ताः सिद्धान्ततयैव कस्य न मनो निन्युर्धनस्नेहताम् ।
 आसीना बलमानमूर्धनि तदा तस्मिन्वचोदेवता
 सच्चक्रे व्यतनिष्ट या बहुमुखश्च्योतद्रसस्रोतसः ॥ १४७ ॥
 स प्रक्रान्तविचारसूरिदशनज्योत्स्नात्*भस्मस्तुतिः
 स्वव्याख्येयधुरां महेश्वरकथाबन्धुः प्रबन्धोन्वभूत् ।
 सत्कलोलविलोलतां त्रिजगतीशं स्वस्य यस्याग्रही-
 दग्रे वक्रकलातिथेर्बुधजनानन्दाश्रुमन्दाकिनी ॥ १४८ ॥
 सारस्वतस्य महसः प्रथमा शिखेव
 सा मङ्गकस्य ववृते धुरि सूक्तिरेका ।
 दग्धुं मनः खलजनस्य कपोलराग-
 भङ्ग्या व्यधत्त वचनेष्विव या स्वमोजः ॥ १४९ ॥
 इत्यादिभिः प्रकरणैर्बुधसाधुवादा-
 नादाय चेतसि दधत्परितोषमुद्राम् ।
 तत्काव्यपुस्तकमथार्पयतिस्म तस्मै
 पूजाक्षणे त्रिजगतीगुरवे हराय ॥ १५० ॥
 इक्षुक्षीरसधर्मनिर्मलरसस्रोतःसमुल्लासना-
 दातन्वान इवाधिकाधिकमहास्नानक्रियाप्रक्रियाम् ।
 तेनाग्रे निहितश्चराचरगुरोर्वक्त्राभवन्मूर्तिभिः †
 शब्दैरङ्कुरितप्रणाम इव स प्रौढिप्रबन्धोधिनात् ॥ १५१ ॥
 पितुर्बिभ्राणस्य स्मररिपुपुरीपौरपदवीं
 नियोगेन स्वप्ने पदमुपगतेन श्रवणयोः ।
 प्रबन्धं संधायैत्यधिकविबुधश्लाघ्यनिरघ-
 क्रमं मङ्गुः सौख्यं किमपि हृदये कन्दलयति ॥ १५२ ॥
 ॥ इति श्रीराजानकविश्वावर्तसूनोर्महाकविराज-
 राजानकश्रीमङ्गकस्य कृतौ श्रीकण्ठचरिते
 महाकाव्ये पञ्चविंशः सर्गः ॥

* भस्माकृतिः P. D.

† वन्दोभवन्मूर्तिभिः P.

No. 201.

Samayamātrikā, by Kshemendra.

Beginning :

ओं नमो गणाधिपतये ॥

अनङ्गवातलास्त्रेण जिता येन जगत्त्रयी ।

विचित्रशक्तये तस्मै नमः कुसुमधन्वने ॥ १ ॥

Fol. 46, l. 10 :

इति श्रीन्यासदासापराख्यक्षेमेन्द्रनिर्मितायां समयमातृकायां
चिन्तापरिप्रश्नो नाम प्रथमः समयः ॥

Fol. 13b, l. 5 : इति श्री० स० चरितोपन्यासो नाम द्वि० स० ॥

Fol. 16a, l. 16 : इति श्री० स० प्रदोषवेश्यालापवर्णने तृ० स० ॥

Fol. 25a, l. 13 : इति क्षे० स० पूजाधरोपन्यासश्च० स० ॥

Fol. 30b, l. 1 : इति क्षे० स० रागविभागोपन्यासः प० स० ॥

Fol. 33b, l. 1 : इति स० षष्ठः समयः ॥

Fol. 36b, l. 14 : इति स० कामुकसमागमो नाम स० ॥

Fol. 47a, l. 9 :

इति बहुभिरुपायैः कुट्टिनी कामुकानां

कृतमुकृतविहीना वञ्चना सा कृतघ्ना ।

वनभुवि मृगबन्धं हन्त पश्यन्ति नित्यं

तदपि हरिणशावाः कूटपाशं विशन्ति ॥

समयेन मातृका सा कृत्रिमरूपा कृता कलावत्या ।

तन्नाम्नैव निबन्धः क्षेमेन्द्रेण प्रबद्धोऽयम् ॥

इति समय० कामुकार्थप्राप्तिरष्ट० स० ॥

सालंकारतया विभक्तिरुचिरच्छायाविशेषाश्रया

वक्ता सादरचर्वणा रसवती मुग्धार्थलब्धा परम् ।

आश्चर्योचितवर्णना नवनवास्वादप्रमोदाचिता

वेश्या सत्कविभारतीव हरति प्रौढा कलाशालिनी ॥

संवत्सरे पञ्चविंशे पौषशुक्लादिवासरे ।

श्रीमतां भूतिरक्षायै रचितोऽयं स्मितोत्सवः ॥

अद्रिच्छिद्रविनिद्ररौद्रफणिनामत्रास्ति कालं कुलं

मत्तास्तत्र वसन्ति दन्तिपतयः सिंहाश्रयेयं गुहा ।
 इत्यार्तिप्रतिबद्धवृद्धशवरीवर्गेण मार्गाग्रगा
 यद्वैरिप्रमदाः सदा वनमहीगाढग्रहे वारिताः ॥
 वीरस्यान्तदयाविधेयमनसः शीलव्रतालंकृते-
 निस्त्रिंशः परदारकृज्जयविधौ यस्यैककार्यः सुहृत् ।
 तस्यानन्तमहीपतेर्विरजसः प्राज्याधिराज्योदये
 क्षेमेत्रेण सुभाषिते कृतमिदं सत्पक्षरक्षाक्षमम् ॥
 इति समयमातृका संपूर्णा समाप्ता ॥
 श्रुभमस्तु लेखकपाठकयोरिति ॥
 संवत्सरे पञ्चविंशे गणेशविदुषा मया ।
 ज्येष्ठमासे हरिदिने शुक्ले समयमातृका ।
 लिखितेयं तु विदुषां प्रीतये स्मितकृतसदा ॥

No. 208.

Stutikosumānjali.

Beginning :

ओं स्वस्ति श्रीगणेशाय नमः ओम्
 हृदयद्विरमलैरनर्गलैर्जोवनैरघहरैर्नैरियम् ।
 स्वामिनः क्लमशमक्षमैः क्षणं रोद्धुमर्हति मनः सरस्वती ॥ १ ॥

End—fol. 96a, l. 4 :

यत्सत्यं सदसद्विवेकविकल्पग्रामीणकुग्रामणी-
 मिथ्यास्तोत्रपरा पराभवभुवं नीतासि भीतास्पतः ।
 मातः कातरतां विमुञ्च यदसौ सौभाग्यभाग्यावधिः
 संजातो जगदेकनाथनुतिभिर्वाग्देवि ते विभ्रमः ॥ १६ ॥
 इति श्रीभगवतो महेश्वरस्य स्तुतिकुसुमाञ्जलिः ॥

No. 212.

Haracharitchintāmaṇi, by Jayadratha.

ओं श्रीगणेशाय नमः ॥ ओम्
 नानाप्रकारसंसारप्रकाशनविशारदः ।
 क्रीडन्विचित्रैराकारैर्जयत्येको महेश्वरः ॥ १ ॥

Fol. 7a, l. 7 :

इति श्रीमहामाहेश्वराचार्यराजानकजयद्रथविरचिते हरचरितचि-
न्तामणौ ज्वालालिङ्गावतारो नाम प्रथमः प्रकाशः ॥

Fol. 13a, l. 5 :

इति श्री० हरचरितचिन्तामणौ कालदाहवर्णनो नाम द्वि० प्र० ॥ २ ॥

Fol. 16a, l. 8 :

इति श्री० कालकूटकवलीकारो नाम तृ० प्र० ॥ ३ ॥

Fol. 19b, l. 7 :

इति श्री० नन्दिरूद्रवर्णनो नाम च० प्र० ॥ ४ ॥

Fol. 23b, l. 8 :

इति श्री० बन्धकासुरवरप्र[दा]नं नाम प० प्र० ॥ ५ ॥

Fol. 25b, l. 1 :

इति श्री० अर्धनारीश्वरोदयो नाम ष० प्र० ॥ ६ ॥

Fol. 27b, l. 8 :

इति श्री० चक्रप्रदानं नाम स० प्र० ॥ ७ ॥

Fol. 30b, l. 2 :

इति श्री० दक्षवरप्रदानं नामाष्टमः प्र० ॥ ८ ॥

Fol. 40a, l. 1 :

इति श्री० तारकवधे सुरमहोत्सवो नाम न० प्र० ॥ ९ ॥

Fol. 49b, l. 8 :

इति श्री० विजयेश्वरावतारो नाम द० प्र० ॥ १० ॥

Fol. 51a, l. 5 :

इति श्री० पिङ्गलेश्वरावतार एका० प्र० ॥ ११ ॥

Fol. 54a, l. 8 :

इति श्री० वितस्तावतारो नाम द्वा० प्र० १२ ॥

Fol. 61a, l. 6 :

इति श्री० त्रिपुरदाहे स्वयंभूनाथावतारो नाम त्रयो० प्र० १३ ॥

Fol. 68a, l. 9 :

इति श्री० कपटेश्वरावतारवर्णनो नाम चतुर्दशः प्र० १४ ॥

Fol. 70b, l. 10 :

इति श्री० चण्डहृद्रावतारो नाम पञ्चदशः प्र० १५ ॥

Fol. 73b, l. 2 :

इति श्री० श्रवणद्वादशीमाहात्म्यवर्णनो नाम षोडशः प्र० १६ ॥

Fol. 77a, l. 9 :

इति श्री० श्रीगुरुडानुग्रहो नाम सप्तदशः प्र० १७ ॥

Fol. 78b, l. 7 :

इति श्री० श्रीगणपतिव्रतो नामाष्टादशः प्र० १८ ॥

Fol. 82a, l. 2 :

इति श्री० उपमन्युवरप्रदानो नामैकोनविंशः प्रकाशः १९ ॥

Fol. 84b, l. 10 :

इति श्री० वासुदेववरप्रदानं नाम विंशः प्रकाशः २० ॥

Fol. 87b, l. 3 :

इति श्री० महाकालावतारो नामैकविंशः प्रकाशः २१ ॥

Fol. 89a, l. 9 :

इति० देवीस्वरूपलाभदिण्डिमहोदरावतारवर्णनं नाम द्वाविंशः प्रकाशः २२ ॥

Fol. 94b, l. 5 :

इति० दुर्गादेवीमाहात्म्ये सुंभादिवधवर्णनं नाम त्रयोविंशः प्रकाशः २३ ॥

Fol. 97a, l. 4 :

इति० शुक्रवरप्रदानं नाम चतुर्विंशः प्रकाशः २४ ॥

Fol. 101a, l. 8 :

इति श्री० मलयवती जीमूतवाहनवरप्रदानो नाम पञ्चविंशः प्रकाशः २५ ॥

इति श्री० विक्रमतुङ्गवरप्रदानो नाम षड्विंशः प्रकाशः २६ ॥

Fol. 109b, l. 7 :

इति श्री० शब्दशास्त्रावतारो नाम सप्तविंशतितमः प्रकाशः २७ ॥

Fol. 111b, l. 5 :

इति श्री० गङ्गावतारवर्णनं नामाष्टाविंशः प्रकाशः २८ ॥

Fol. 119a, l. 1 :

इति श्री० शिवधर्माद्युद्धारो नाम त्रिंशतितमः (?) प्रकाशः ३० ॥

Fol. 128b, l. 6 :

इति श्री० नानाशास्त्रेभ्यः शिवरात्रिकथासंग्रहो नामैकत्रिंशत्तमः प्रकाशः ३१ ॥

Fol. 130b, l. 1 :

इति श्रीमहामाहेश्वरजयद्रथविरचिते हरचरितचिन्तामणौ द्वा-
त्रिंशत्तमः प्रकाशः ३२ ॥

समाप्तश्चायं हरचरितचिन्तामणिग्रन्थः ॥

॥ शुभमस्तु ॥

Nos. 215-216.

Haravijaya, by Ratnākara.

Beginning :

कण्ठश्रियं कुवलयस्तवकाभिराम-
 दामानुकारिविकटच्छविकालकूटाम् ।
 विभ्रत्सुखानि दिशतादुपहारवीत-
 धूपोत्थधूममालिनामिव धूर्जटिर्वः ॥ २ ॥

Sarga	I. st. 64.	त्रिपुरारिपुरीवर्णनं
"	II. „ 64.	ताण्डववर्णनं
"	III. „ 94.	ऋतुवर्णनो ना० तृ० स०
"	IV. „ 41.	पर्वतवर्णनो ना० च० स०
"	V. „ 151.	पर्वतवर्णनो ना० प० स०
"	VI. „ 186.	भगवत्स्तुतिवर्णनो ना०
"	VII. „ 64.	सभाक्षोभवर्णनो ना०
"	VIII. „ 53.	कालमुसलव्याहतिवर्णनो ना०
"	IX. „ 75.	प्रभामयनयप्रकाशनम्
"	X. „ 52.	वन्हिगर्भनीतिसंदर्भः
"	XI. „ 76.	अभिदंष्ट्रारभटीवर्णनो ना०
"	XII. „ 81.	[Speech of अट्टहास].
"	XIII. „ 83.	[Speech of चण्डेश्वर].
"	XIV. „ 60.	[Speech of पुष्पसेन]
"	XV. „ 68.	नन्दिषेणनयाभिषेणवर्णनो ना०
"	XVI. „ 82.	दूतसंप्रेषणवर्णनो ना०
"	XVII. „ 106.	कुसुमावचयवर्णनो ना०
"	XVIII. „ 99.	जलक्रीडावर्णनो ना०
"	XIX. „ 68.	दिनान्तवर्णनो ना०
"	XX. „ 86.	चन्द्रोदयवर्णनो ना०
"	XXI. „ 57.	गौरीश्वरदेहार्धवर्णनो ना०
"	XXII. „ 65.	समुद्रोत्थासवर्णनो ना०

Sarga	XXIII. st. 64.	प्रसाधनवर्णनो ना०
"	XXIV. „ 50.	विरहवर्णनो ना०
"	XXV. „ 71.	दूतीसंक्रल्पो ना०
"	XXVI. „ 93.	पानगोष्ठीवर्णनो ना०
"	XXVII. „ 116.	संभोगवर्णनो ना०
"	XXVIII. „ 120.	प्रत्यूषवर्णनो ना०
"	XXIX. „ 63.	भगवत्प्रबोधनम्
"	XXX. „ 94.	मार्गविभागवर्णनो ना०
"	XXXI. „ 60.	स्वर्गवर्णनो ना०
"	XXXII. „ 118.	दूतव्यवहारो ना०
"	XXXIII. „ 47.	भार्गवनिर्भर्त्सनम्
"	XXXIV. „ 66.	अन्धक्रासुरसभाशोभो ना०
"	XXXV. „ 62.	अन्धक्रासुरव्याहारो ना०
"	XXXVI. „ 61.	कनकाक्षनयाधेपो ना०
"	XXXVII. „ 68.	वज्रबाहुविस्फूर्जितम्
"	XXXVIII. „ 91.	दूतप्रतिगर्जितम्
"	XXXIX. „ 54.	सैन्यसंभारो ना०
"	XL. „ 65.	सैन्यसंरम्भो ना०
"	XLI. „ 65.	सैन्यप्रस्थानम्
"	XLII. „ 51.	सैन्योद्योगवर्णनम्
"	XLIII. „ 379.	चित्रयुद्धवर्णनोद्धातो ना०
"	XLIV. „ 70.	गजाश्वसंमर्दो ना०
"	XLV. „ 58.	सुभटसंदीपनम्
"	XLVI. „ 86.	चण्डीसमराक्षेपो ना०
"	XLVII. „ 169.	चण्डीस्तोत्रम्
"	XLVIII. „ 146.	चित्रयुद्धवर्णनम्
"	XLIX. „ 59.	सुरासुरविमर्दो ना०

End :

इति श्रीबालवृहस्पत्यनुजीविनो वागीश्वराङ्गस्य महाकवे राजा-
नकरत्नाकरस्य कृतौ हरविजये महाकाव्ये देवदेवप्रतिष्ठापनं नाम प-

उचाशः सर्गः (समावीकृतं गणपतिना महाकाव्यमिदमौ तत्सत् शिवम्
शुभमस्तु सर्वेषाम्)

श्रीदुर्गदत्तनिजवंशहिमाद्रिसानु-

गङ्गाहृदाश्रयसुतामृतभानुसूनुः ।

रत्नाकरो ललितबन्धमिदं व्यधत्

चन्द्रार्धचूलचरिताश्रयचारु काव्यम् ॥ १ ॥

स किल कविरेवमुक्तवान् ।

ललितमधुराः सालंकाराः प्रसादमनोरमा

विकटयमकश्लेषोद्धारप्रबन्धनिरर्गलाः ।

असदृशगतीश्वित्रे मार्गे ममोद्भिरतो गिरो

न खलु नृपते चेतो वाचस्पतेरपि शङ्कते ॥ २ ॥

सान्द्रानन्दामृतरसपरिस्पन्दनिष्यन्दिनीना-

मस्मद्वाचामतिशयजुषां वस्तुतत्त्वाभिधाने ।

प्रौढज्योत्स्नाधवलविकसद्दिवधूकर्णपूर-

ब्रह्मस्तम्भस्तवकयशसां कोपि टंकारटङ्कः ॥ ३ ॥

धारा काव्यप्रबन्धप्रणिहितपरमः श्रोत्रपेया कवीनां

भाषापट्टेपि यस्य कचिदपि न गता भारती भारवन्धम् ।

प्राप्तज्ञेयावसानस्फुरदमलतरप्रातिभज्ञानसंप-

त्तोहं रत्नाकरस्ते सदसि कृतपदः क्षमाप वागीश्वराङ्कः ॥ ४ ॥

यस्योदयेन्यतमसं दधतो विशुद्धिराविर्भव्यनिशमेव जलाशयानाम् ।

तद्रस्तवाङ्गयसमुद्रमवैहि राजन्नत्नाकरं स-----गस्यमोर्व (?) ॥ ५ ॥

दृब्धः सन्प्राज्ञैर्यत्र जगति कविभिर्वस्तु तन्नास्ति किञ्चि-

क्षुण्णे क्षुण्णत्वचिन्ता गहनविषयता तस्य दूरास्तु तावत् ।

तन्मन्दाभिप्रगल्भप्रसरगुरुगिरामग्रणीर्बाण एको-

राजन्नत्नाकरश्च ज्वलनवदवनौ जाज्वलीति द्वितीयः ॥ ६ ॥

No. 224.

Abhidhārpittimātrika, by Mukula.

Beginning :

ओं नमो गुरवे । इह खलु भोगापवर्गसाधनभूतानां तद्विपर्ययपरिवर्जन-
प्रयोजनानां च पदार्थानां निश्चयमन्तरेण व्यवहारोपरोहिता नोपपद्यते ।

तथा हि । सर्वाणि प्रमाणानि प्रमेयावगतिनिबन्धनभूतानि निश्चयपर्यवसायि-
तया प्राधान्यं भजन्ते ॥

End :

भट्टकल्लटपुत्रेण मुकुलेन निरूपिता ।

सूरिप्रबोधनायेयमभिधावृत्तमातृका ॥

इति श्रीकल्लटात्मजमुकुलविरचिताभिधावृत्तमातृका समाप्तेति भद्रम् ॥

No. 228.

Alaṅkāratnākara, by Śobhākara.

Beginning :

ओं नमः शिवाय । ओं नमः सरस्वत्यै । श्रीगणेशाय नमः ।

सुरासुरशिरोरत्नमरीचिखचिताङ्गये ।

विघ्नान्धकारसूर्याय गणाधिपतये नमः ॥ १ ॥

End :

समाप्तोयमलंकाररत्नाकरः ॥

कृतिर्महोपाध्यायभट्टत्रयीश्वरमन्त्रपुत्रस्य तत्रभवतः पण्डितभट्टश्रीशो-

भाकरमित्रस्य श्रीश्रीविर्मपुत्रेण प्रज्ञालववता मयारत्नाकराभिधः ॥

पोषेलंकारो लिखितः शुभः ॥

No. 234.

Alaṅkāraśekhara, by Māṇikyadeva.

श्रीगणेशायनमः । ओम् ।

प्राणाः कृशोदरीणां राधानयनान्तसर्वस्वम् ।

तेजस्तमालनीलं शरणागतवज्रपञ्जरं वन्दे ॥ १ ॥

स्वप्रकाशचिदानन्दमयाय परमात्मने ।

अविद्यानिष्ठुरध्वान्तभास्कराय नमाम्यहम् ॥ २ ॥

ग्रन्थाः काव्यकृतां हिताय विहिता ये सप्त पूर्वं मया

ते काव्यार्णवसंस्पृगव्यसनिभिः शक्ताः परं वेदितुम् ।

पर्यालोच्य मया मदालसवधूपादारविन्दकण-

न्मञ्जीरध्वनिकोमलोयमधुना संस्तूयते प्रक्रमः ॥ ३ ॥

आसीत्प्रार्थिपृथ्वीरमणकमलिनीवृन्दहेमन्तमासः

कीर्तिभाजत्त्वशर्मान्वयकुमुदवनीयामिनीजीवनाथः ।

राजचा जन्यराजीमुकुटमणिगलप्रोच्छलःपादपीठः
 प्रोद्यन्ताम्राज्यलक्ष्मीशिशिलितनहुषा रामचन्द्रोवनीशः ॥ ४ ॥
 सुत्रामोदामदिल्लीपरिवृद्धविलसत्काविलशोणिभर्तु-
 --- न्त प्रौढयुद्धे समदलयदसौ कोटिशो वैरिवीरान् ।
 पश्चान्मांसास्थिमेदः कलुषितवसुधाप्रोज्झत चाकलय्य (?)
 दां यातान्वैरिवर्गान्दिवमपि सहसा जेतुकामो जगाम ॥ ५ ॥
 क्षीराम्भोधेः शशीव श्रुतिरिव वदनद्विधतो रामचन्द्रा-
 दस्मादुद्यन्प्रतापः समजनि सुमना धर्मचन्द्रो नरेन्द्रः ।
 यस्याद्यापि प्रसन्नस्मितसुभगमुखः खिद्यदञ्चत्कपोलो
 रोमाञ्चस्तम्बभव्यास्त्रिदशयुवतयो हन्त गायन्ति कीर्तिम् ॥ ६ ॥
 निष्क्रान्तं सदनान्मुदैक्षि (?) भगवान्भोजिनीवल्लभ-
 स्ते व ---- परिशीलिता कमलिनी मा -- भ्यमेदस्विनः ।
 विश्रान्तं गिरिकाननेषु निविडच्छायेषु भाग्योदया-
 दित्यं स्मेरमुखाः स्तुवन्ति विषदं यद्वैरिवामभुवः ॥ ७ ॥
 प्रत्यर्थिभूपनिरवग्रहराज्यलक्ष्मी-
 धमिलमान्यसुरभीकृतपादपयः ।
 तस्मादजायत समस्तगुणाभिरामो
 माणिक्यचन्द्र इति राजकचक्रशक्रः ॥ ८ ॥
 काव्यालंकारपारंगममतिरखिलक्ष्माभृतां चक्रवर्ती
 सर्वेषामे [व] काव्ये गतिरतिनिपुणे --- सन्निवेश्य ।
 वेदान्तन्यायविद्यापरिचितिचतुरं केशवः (?) सन्नियोज्य-
 श्रीमन्माणिक्यचन्द्रः क्षितिपतितिलको ग्रन्थमेतं विधत्ते ॥ ९ ॥
 बहुदोषोपि विदोषः क्रियते सुजनेन वाण इव हरिणा ।
 गुणवदपि निर्गुणीयति दुर्जनतो मूषिकात् इव मुस्तम् ॥ १० ॥
 परोद्देशे परानन्दे खलसज्ञा (उज्ज) नयोद्देश्योः ।
 स्वभाव एव शरणं विषपीयूषयेरिव ॥ ११ ॥

अलंकारविद्यासूत्रकारो भगवाञ्छौद्धोदनिः परमकारुणिकः स्वशास्त्रे
 प्रवर्तयिष्यन्प्रथमं काव्यस्वरूपमाह । काव्यं रसादिमद्वाक्यं श्रुतं सुखवि-
 शेषकृत् ॥

Fol. 66, l. 3: इत्युपक्रमरत्नं प्रथमम् ॥ १ ॥

Fol. 9a, l. 10: इति श्रीमहाराजमाणिक्यचन्द्रकारितेलंकारशेखरे दोष-
रत्नं द्वितीयम् ॥ २ ॥

Fol. 11b, l. 6: इत्यलंकारशेखरे गुणरत्नं तृतीयम् ॥ ३ ॥

Fol. 15b, l. 8: इत्यलंकारशेखरेलंकाररत्नं चतुर्थम् ॥ ४ ॥

Fol. 22a, l. 7: इत्यलंकारशेखरे वर्णकरत्नं पञ्चमम् ॥ ५ ॥

Fol. 25a, l. 10: इति कविसंप्रदायरत्नं षष्ठम् ॥ ६ ॥

Fol. 27a, l. 4: [इति] कविसामर्थ्यरत्नं सप्तमम् ॥ ७ ॥

Fol. 32b, l. 8:

उपक्रमो दोषगुणावलंकारोऽथ वर्णकः ।

संप्रदायः कवेस्तस्य सामर्थ्यमथ विश्रमः ॥ १ ॥

अष्टौ रत्नानि दीप्तानि सन्त्यलंकारशेखरे ।

चत्वारः स्युरलंकारे संप्रदाये मरीचयः ॥ २ ॥

सामर्थ्ये द्वौ परस्मिन्स्तु पञ्चके स्युस्त्रयस्त्रयः ।

मामकीनां कृतिमिमां द्विषन्तो दूषयन्ति ये ॥ ३ ॥

काव्यवार्त्ता न जानन्ति ते नूनं पांसुलासुताः ।

अस्ये(!)यद्यपि पूर्वपण्डितकृता व्याख्यैव संख्यावता-

मानन्दाय तथापि केशवकवेर्वाचामियं गुम्फिता ।

संख्यासौष्टवशब्दलाघवमिदं संबद्धपूर्वापर-

प्रत्यर्थिप्रतिबन्धनिर्मलगुणः कुत्रान्यतो लभ्यताम् ॥ ४ ॥

तर्कप्रौ ----- वल्लीवसन्तोऽसवः

कोशव्याकरणप्रपञ्चचतुरोलंकारपारंगमः

गुणावासे नियोज्य स्वयं चक्रे शक्रसमः

प्रपञ्चममलं माणिक्य चक्रे(!)नृपः ॥

[इति] विश्रान्तरत्नमष्टमम् ॥ ८ ॥

समाप्तोऽयमलंकारशेखरः ॥ शुभम् ॥

No. 225.

Dhvanyālokalochana, or Sahajīdayālokalochana.

Beginning: [Preface by some Pandit:]

उपास्महे स्वानुभवैकवेद्यं स्वच्छन्दमानन्दसमुद्रमीशम् ।

व्याप्तं जगच्छक्तितरतरङ्गैरदृष्टपारं परमेष्ठिनापि ॥ १ ॥

इह हि कश्चिद्विपश्चिज्जनमनोरञ्जनाय निजान्तेवासिवासनासंजननाय
च दुर्हृदयोद्विजितसहृदयसमुदायसमुत्तेजितः श्रीमदभिनवगुप्तपादोपदिष्टं
शिष्टपरंपराप्राप्तमभीष्टदेवतासम्मुखीकरणरूपं ध्वन्यालोचने मङ्गलं विवृ-
णोति ॥

[अभिनवगुप्तः] अपूर्वं यद्वस्तु प्रययति विना कारणकलां
जगद्वावप्रख्यं निजरसभरात्सारयति च ।
क्रमात्प्रख्यापाख्याप्रसरस्वभगं भासयति त-
त्परस्वस्यास्तत्त्वं कविसहृदयाख्यं विजयतात् ॥ १ ॥
भट्टेन्दुराजचरणाञ्जकृताधिवास-
हृद्यश्रुतोभिनवगुप्तपदाभिधोहम् ।
यत्किञ्चिदप्यनुरणत्स्फुटयामि काव्या-
लोकं स्वलोचननियोजनया जनस्य ॥ २ ॥

स्वयमविच्छिन्नपरमेश्वरनमस्कारसंपत्तिचरितार्योपि व्याख्यातृश्रोतृणा-
मविघ्नेनाभीष्टव्याख्याश्रवणलक्षणफलसंपत्तये समुचिताशीः प्रकटनद्वारेण
परमेश्वरसाम्मुख्यं करोति वृत्तिकारः । स्वच्छेति ॥

[आनन्दवर्धनः] स्वेच्छाकेसरिणः स्वच्छस्वच्छायायासितेन्दवः ।
त्रायन्तां वो मधुरिपोः प्रपन्नान्तिच्छिदो नखाः ॥ १ ॥

[ध्वनिकारः] काव्यस्यात्मा ध्वनिरिति बुधैर्यः समाम्नातपूर्व-
स्तस्याभावं जगदुरपरे भाक्तमाहुस्तमन्ये ।

केचिद्वाचां स्थितमविषये तत्त्वमूचुस्तदीयं
तेन ब्रूमः सहृदयमनःप्रीतये तत्स्वरूपम् ॥ १ ॥

[आनन्दवर्धनः] बुधैः काव्यतत्त्वविद्धिः काव्यस्यात्मा ध्वनिरिति संज्ञितः
परम्परया यः समाम्नातः समाख्यातस्तस्य सहृदयमनःप्रकाशमानस्यापि
अभावमन्ये जगदुः ।

Fol. 42b, l. 8 :

इति श्रीमदानन्दवर्धनाचार्यविरचिते ध्वन्यालोचने प्रथमः संकेतः ॥

किं लोचनं विनालोको भाति चन्द्रिकयापि हि ।

तेनाभिनवगुप्तोत्र लोचनोन्मीलनं व्यधात् ॥ १ ॥

यदुन्मीलनयुक्त्यैव विश्वमुन्मीलितं क्षणात् ।

स्वात्मायतनविश्रान्तां तां वन्दे प्रतिभां शिवाम् ॥ २ ॥

इति श्रीमहामाहेश्वराचार्यवर्याभिनवगुप्तोन्मीलिते सहृदयालोकलोचने
ध्वनिसंकेते प्रथम उद्द्योतः ॥

प्राच्यं प्रोलासमात्रं स्याद्देहेनामन्यते यया ।

वन्देभिनवगुप्तोहं पश्यन्तीं तामिदं जगत् ॥ १ ॥

Fol. 166, l. 2 (of No. 254):

इत्यानन्दवर्धनविरचिते सहृदयहृदयालोके काव्यालङ्कारे द्वितीय उद्-
द्योतः समाप्तः ॥

Fol. 806, l. 8 :

इति श्रीमहामाहेश्वराचार्यवर्याभिनवगुप्तपादोन्मीलिते सहृदयालोकलो-
चने ध्वनिसंकेते द्वितीय उद्द्योतः ॥

Fol. 1612, l. 11 :

काव्यालोक

----- कृतार्थः संविधास्यति ॥ १ ॥

आसूत्रितानां भेदानां स्फुटतापत्तिदायिनीम् ।

त्रिलोचनप्रियां वन्दे मध्यमां परमेश्वरीम् ॥ २ ॥

इति श्रीमहामाहेश्वराचार्यवर्याभिनवगुप्तोन्मीलिते सहृदयालोकलोचने
ध्वनिसंकेते तृतीय उद्द्योतः ॥

चतुर्थोद्द्योतस्तु मूलमात्र एव स्थितः ॥

Fol. 1686, l. 2 :

इत्यानन्दवर्धनाचार्यविरचिते सहृदयालोके काव्यालङ्कारे ध्वनिप्रतिपा-
दने चतुर्थ उद्द्योतः समाप्तः ॥

नित्याक्लिष्टरसाश्रयोचितगुणालङ्कारशोभादृतो

यस्माद्य[द्व]स्तु समीहितं सुकृतिभिः सर्वं समास्वादते ।

काव्याख्येखिलसौख्यधाम्नि विबुधोद्याने ध्वनिर्दासीतः

सौम्यं कल्पतरूपमानमहिमा भाग्योस्तु भव्यात्मनाम् ॥ १ ॥

सत्काव्यतत्त्वविषयं स्फुरितप्रसुप्त-

मूलं मनसः परिपक्वधियां यदासीत् ।

तद्व्याकरणसहस्रद्वयोदयलाभहेतो-
रानन्दवर्धन इति प्रथिताभिधानः ॥ २ ॥
समाप्तोऽयं ध्वनिग्रन्थः । सप्तमिः संवत् ४९५२

No. 263.

*Sabdavyākāra, by Mammāṣa.**

Beginning :

ओं श्रीगणेशाय नमः श्रीगुरवे नमः ॥

इह हेयोपादेयानां हानोपादाने प्रमाणदेव । तच्च निश्चयान्मया प्रामाण्यं
भजते । निश्चयश्च शब्दसाहित्येनार्थं विषयीकरोति । शब्दस्य चार्थप्रतीति-
प्रतिपत्तिकार्यान्वयानुपपत्त्या कारकत्वात्कल्प्यमानो व्यापारोभिधादिशब्दप्र-
तिपादो नानाप्रकार इति तत्परीक्षार्थं शब्दव्यापारविचारात्मकं प्रकरण-
मिदमारभ्यते । व्यापारश्च शृङ्गसाहिक्रिया दर्शयितुं न युज्यत इति विषय-
मुखेन प्रदर्श्यते ।

जातिः क्रिया गुणः संज्ञा वाच्योर्थः समितध्वनिः ।

End :

इति निखिलविषयिचक्रचक्रवर्तिश्रीराजानकमम्मटाचार्यविरचितः
शब्दव्यापारविचारः समाप्तः ॥

No. 274.

*Unādivṛitti, by Māṇikyadeva.**

Beginning :

ओं श्रीगणेशाय नमः ।

स्वयंभुवे नमस्कृत्य प्रणिपत्य सरस्वतीम् ।

वक्ष्ये वृत्तिमुणादीनां यथाबुद्धिपथक्रमम् ॥ १ ॥

अतिसृष्टृधम्पत्यवतरिभ्यो निः ॥

Beginning of Pāda II., fol. 15a, l. 6 :

तृस्तृचौ शंसिकदादिभ्यः संज्ञायां चातिनौ ॥

Beginning of Pāda III., fol. 16a, l. 9 :

जीवेरात्रिकं वृद्धिश्च ॥

Beginning of Pāda IV., fol. 21a, l. 10 :

सुवाश्चिक् ॥

Beginning of Pāda V., fol. 21b, l. 9 :

लङ्गेरटि नलोपश्च ॥

Beginning of Pāda VI., fol. 26a, l. 7 :

मृगोरुतिः ॥

Beginning of Pāda VII., fol. 32b, l. 2 :

आप्रोहस्वः किच्च ॥

Beginning of Pāda VIII., fol. 35a, l. 12 :

श्रुदक्षिस्त्रहिभ्य आद्यः ॥

Beginning of Pāda IX., fol. 46b, l. 4 :

क्लिशेरी चोपधायाः कलोपश्च लो नाम् ॥

Beginning of Pāda X., fol. 51b, l. 12 :

स्थाचतिमृजेरालवालजालीयनः ॥

End :

उणादिवृत्तौ प्रकीर्णको नाम दशमः पादः ॥

समाप्ता चैयमुणादिवृत्तिः शुभाय तल्लेखकपाठकश्रोतृणाम् ॥

Nos. 279-281, 297-298.

*Variae lectiones of the Kāśmīr MSS. of Kātantra I. 1. 1—III. 3.1,
collated with Dr. Eggeeling's edition.*

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|--------------------------------------------------------------------------|------------------------------------|
| I. 1. 6. परो दीर्घः | (लघुवृत्तिः) — स्वरः (बालावबोधिनी) |
| „ „ 7. स्वरोवर्णवर्जो नामि | (ल.) अवर्णवर्जो नामि (बा.) |
| „ „ 7. ते वर्गाः पञ्च पञ्चशः | (ल.) (बा.) |
| I. 4. 2. पञ्चमे पञ्चमांस्तृतीयान्वा | (ल.) (बा.) |
| „ „ 13. शिञ्चौ वा | (ल.) (बा.) |
| „ „ 16. वर्ग्ये तद्वर्गपञ्चमं वा | (ल.) (बा.) |
| II. 1. 30. जसः सर्व इम् | (ल.) (बा.) |
| „ „ 31, 32. पूर्वादेश्च [additional sū-
tra inserted between 31 & 32] | (ल.) (बा.) |
| „ „ 34. तृतीयासमासे | (ल.) (बा.) |
| „ „ 35. बहुव्रीहौ च | (ल.) (बा.) |
| „ „ 43. सर्वनामस्तु सूतवो ऋस्वपूर्वाः | (ल.) (बा.) |

II. 1. 57. डे च	(ल.)	(बा.)
„ „ 75. संख्यायाः णान्तायाः	(ल.)	(बा.)
II. 2. 6. नपुंसकास्यमोलोपेपि न च तदुक्तम् }	(ल.)	लोपो न (बा.)
„ „ 8.	(ल.)	अन्यादेस्तु स्तु (बा.)
„ „ 21. इन्हन्पूर्वार्यणां शौ सौ च	(ल.)	(बा.)
„ „ 22. उशनःपुरुदंशोनेहसां सा- वनन्तः }	(ल.)	उशनः पुरुदंशोनेहसः } सावनन्तः } (बा.)
II. 2. 29,30 combined by	ल० वृ०	(बा.)
„ „ 34. अमशसोराः	(ल.)	(बा.)
„ „ 39. अनुषङ्गश्चाकुञ्चेः	(ल.)	(बा.)
„ „ 48. बोहोर्वाशब्दस्यौत्तम	(ल.)	(बा.)
„ „ 50. तिर्यङ् तिरश्चः	(ल.)	(बा.)
„ „ 51. उदङ्गुदीचः	(ल.)	(बा.)
„ „ 53. अवमसंयोगादनोलोपो- लुप्तवच्च पूर्वविधौ }	(ल.)	दनोलोपो (बा.)
„ „ 64. अव्ययसर्वनामः स्वरा- न्यात्पूर्वोक्तः }	(ल.)	(बा.)
II. 3. 3. लन्मदोरेकत्वे तमे त्वा मा तु द्वितीयायाम् }	(ल.) two Sutrās.	(बा.)
„ „ 7. युवावौ द्विवाचिनोः	(ल.)	(बा.)
„ „ 9. आन् शसः	(ल.)	(बा.)
„ „ 15. भ्यस्यम्	(ल.)	(बा.)
„ „ 20. अष्टन्तर्वासु	(ल.)	(बा.)
„ „ 22. अर्धवर्धन्तिमसावनत्रः	(ल.)	(बा.)
„ „ 33. तस्य च	(ल.)	(बा.)
„ „ 35. अद्वयज्जनेन कः	(ल.)	(बा.)
„ „ 36. टौसोरनः	(ल.)	(बा.)
„ „ 38. तस्माद्विभिर्भितः	(ल.)	(बा.)

II. 3. 42. एबहुत्वेवी	(ल.)	(बा.)
„ „ 58. न संयोगान्तलोपोलुप्तवत्	(ल.)	(बा.)
II. 4. 13. कर्मणि द्वितीया	(ल.)	(बा.)
„ „ 27 omitted.	(ल.)	(बा.)
„ „ 32 omitted.	(ल.)	विशेषणे च (बा.)
„ „ 45. वर्ग्ये वर्गान्तः	(ल.)	(बा.)
„ „ 49. स्त्रियामादाप्	(ल.)	(बा.)
„ „ 50. नदाद्यन्च्वाहन्सन्तृसखि नान्तेभ्यई }	(ल.)	(बा.)
II. 5. 15. स नपुंसकलिङ्गः स्यात्	(ल.)	(बा.)
„ „ 22. नस्य तत्पुरुषे लोपः	(ल.)	(बा.)
„ „ 25. { का लीषदर्थे	(ल.)	(बा.)
„ „ 25. { अक्षे	(ल.)	(बा.)
II. 6. 9. नावस्ता-साधौ चयः	(ल.)	(बा.)
„ „ 15. तदस्यास्तीति मन्त्राद्याः	(ल.)	(बा.)
„ „ 24. विभ-नाम्नस्तु किं बहो- श्वपराः स्मृताः }	(ल.)	(बा.)
„ „ 31. किमः	(ल.)	अत्काच (बा.)
„ „ 32. अत्का च	(ल.)	किमः (बा.)
„ „ 44. इवर्णावर्णौ स्वरे ये प्रयये च	(ल.)	इवर्णावर्णौ स्वरे प्रयये ये च (बा.)
„ „ 45. नस्य तु कचित्	(ल.)	(बा.)
II. 6. 50. नयः पदाद्योर्बुद्धिरागमः	(ल.)	(बा.)
III. 1. 1. अथ परस्मैपदानि नव	(ल.)	(बा.)
„ „ 2. पराण्यात्मने	(ल.)	(बा.)
„ „ 2. 4. धातोर्वा कर्मणस्तुमन्ता- दिच्छतिनैककर्तृकात् }	(ल.)	धातो-कर्तृकत्वात् (बा.)
„ „ 9. इन्कारितं च धात्वर्थे—	(ल.)	इन्कारिते च धात्वर्थे (बा.)
„ „ 14. धातोरेकस्वराद्यशब्दश्चे- क्रीयितं क्रियासमभिहारे }	(ल.)	(बा.)

- III 1.17. चकास्कास्प्रययान्तेभ्य- } (ल.) (वा.)
 आप्परोक्षायाम् }
 „ „ 18. आसिदय्ययिदरिद्राभ्यश्च (ल.) (वा.)
 „ „ 21. भीन्हीभृहुवां सार्वधातुकवच्च (ल.) (वा.)
 „ „ 42. (ल.) कर्मकर्तरि रुचादि- } (वा.)
 डानुबन्धेभ्यः }
 III 3. 1. द्विर्वचनमभ्यासस्यैकस्व- } (ल.) (वा.)*
 राद्यस्य }

No. 283.

Kāśikā vṛitti, by Jayāditya and Vāmana.

Beginning :

स्वस्यस्तु ॥ श्रीगणनाथाय - नमः ॥ ओं नमो गुरवे ॥ श्रेयोस्तु ।

ओं नमस्तरस्वत्यै ॥ ओं नमः

परमात्मने ॥ ओं नमो ब्रह्मणे नमो नमः ॥

ओं येनाक्षरसमाप्तायमधिगम्य महेश्वरात् ।

कृत्स्नं व्याकरणं प्रोक्तं तस्मै पाणिनये नमः ॥

येन शब्दमहाम्बोधे × कृतो व्याकरणप्लवः ।

श - - धार्थिनां लोके तस्मै पाणिनये नमः ॥

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।

चक्षुरुन्मीलितं येन तस्मै पाणिनये नमः ॥

वृत्तौ भाष्ये तथा धातुनामपारायणादिषु ।

विप्रकीर्णस्य तन्त्रस्य क्रियते सृ - सङ्ग्रहः ॥

अथ शब्दानुशासनम् ।

End :

इति काशिकायां वृत्तावष्टमस्याध्यायस्य चतुर्थः पादः ॥ समाप्ता का-
 शिका वृत्तिः ॥ कृतिर्जयादित्यवामनयोः ॥ शुभमस्तु ॥ श्रीनृपतिविक्रमादि-
 त्यराज्यस्य गताब्दाः १७१७ श्रीसप्तर्षिमतं संवत् ३६ पौष ति ३ रवौ तिष्य-
 नक्षत्रे संपूर्णा समाप्तेति सु[शु]भमस्तु लेखकपाठकेभ्यः ॥

No. 257.

*Kshīrataranginī, by Kshīrāśvāmin.**

Beginning :

ओं श्रीगणेशाय नमः ओम्

धातुवैषम्यशमनाद्वाङ्मयाप्यायिनी सताम् ।

क्षीरस्वामिप्रसूतेयं वृत्तिः क्षीरतरङ्गिणी ॥ १ ॥

सूत्रव्याख्या कार्यजातं गणानां सेट्टानिट्टोपग्रह[र] इट्टुलं च ।

अष्टाध्याय्यां ये विशेषप्रयोगा धातोर्धातोर्दक्षितास्तेपि लेशात् ॥ २ ॥

भू सत्तायामुदात्तः ॥ भू इत्यविभक्तिकोयं निर्देशो भ्रान्तिनिरासार्थाच्छा-
न्दसो वा ॥

सा नित्या सा महानात्मा तामाहुस्वतलादयः ।

प्राप्तक्रमाविशेषेषु क्रिया सैवाभिधीयते ॥ १ ॥

भवति भवतः भवन्ति । अनुभूयते ।

धात्वर्थः केवलः शुद्धो भाव इत्यभिधीयते ।

क्रियावाचिन्मन्त्रमाख्यातुमेकोत्रार्थः प्रदर्शितः ॥ १ ॥

प्रयोगतोनुमन्तव्यास्त्वेकार्था हि धातु[त]वः ।

End :

पदार्थजन[नि]का क्षीरस्वामिनः क्षीरवारिधेः ।

इव प्रसूता पुण्येयं वृत्तिः क्षीरतरङ्गिणी ॥ १ ॥

[चुरादि]संकेतः समाप्तः ॥

Nos. 310-11.

Lingūnūśānavṛitti, by Śavarasvāmin and Harshavardhana.†

Beginning :

श्रीगणेशाय नमः ओं नमो विघ्नहर्त्रे ॥ ओम् ।

नमो मथितदुर्वारदैत्यचक्राय चक्रिणे ।

सभूधरधरागारस्तम्बी[म्भी]भूतैकबाहवे ॥ १ ॥

मनोरमतमेवैतैः सज्जनानन्दवर्धनम् ।

लिङ्गानुशासनं स्पष्टं यथाबुद्धिं विधीयते ॥ २ ॥

* Extract by Vāmanāchārya.

† Extracts by Vāmanāchārya.

बह्वाचार्यमतेर्व्यापि श्रव्यं लालित्ययोगतः ।
 स्पष्टं स्पष्टीकृतैर्यैरिदं लिङ्गानुशासनम् ॥ ३ ॥
 इदानीं स्त्रीप्रकरणमाकारादिक्रमेण दर्शयन्नाह ॥
 आदीदृतः स्त्रियां प्रायो गङ्गा लक्ष्मीश्वर्युग्मथा ।
 पर्यायसहिता भूमिबलिविद्युन्नदीदिशः ॥ १ ॥

End :

व्याडेः शंकरचन्द्रयोर्वैरुचेर्विशानिधेः पाणिनेः
 सूकालिङ्गविधीवि[न्वि]चार्य सुगमं श्रीवर्धनस्यात्मजः ।
 श्रव्यं व्यापि च हर्षवर्धन इदं स्पष्टीकृतप्रत्ययं
 लिङ्गानामनुशासनं रचितवानर्थ्यर्थसंसिद्धये ॥ ९६ ॥
 सूकालिङ्गविधीविचार्य पर्यालोच्य तेभ्यः सारं गृहीत्वा
 सुगमं श्रव्यं व्यापि चेदं लिङ्गानुशासनं रचितवान् ।

अन्यच्च कीदृशं स्पष्टीकृतप्रत्ययम् । अस्पष्टाः स्पष्टीकृताः प्रत्ययाः किन्
 घञ् एतन् इत्यादयो यत्र । प्रत्ययानां सौदाहरणानां प्रदर्शनात्सुस्पष्टतां पर्या-
 लोच्य मन्दमतयो न मुह्यन्तीति भावः ॥

इति भट्टदीप्तस्वामिसूनोर्वर्णवागीश्वरस्य शारंगस्वामिनः कृतौ हर्ष-
 वर्धनकृतलिङ्गानुशासनटीकायां सर्ववर्णकणायां त्रिलिङ्गप्रकरणम् ॥ समा-
 षमिति लिङ्गानुशासनटीकायामिति शुभं भवतु शुभमस्तु ॥

--- गाप्रतिमः श्रुतेन न मम शौर्येण पार्थोपमः

काव्येनातिमनोरमः प्रणयिनामासन्नकल्पद्रुमः ।

जातः संप्रति हर्षवर्धन इति प्रख्यातकीर्तिः सतां

तेनेदं रचितं परोपकृतये लिङ्गाभिधानं शुभम् ॥ १ ॥

Nos. 319-20.

*Pyāḍīyaparibhāṣhāṣṛitti.**

Beginning :

ओं नमो मुनित्रयाय ।

अथ परिभाषासूचनं व्याख्यास्यामः । अथेत्ययमधिकारार्थः परिभाषा-
 सूचनं शास्त्रमधिकृतं वेदितव्यम् । यदित ऊर्ध्वमनुक्रमिष्यामः । इयमस्मि-

न्सूत्रे सिद्धेयमस्मिञ्जिद्धेति । किं कारणम् । अत्र हि ज्ञातपरिभाषः स्वयं
शास्त्रं प्रतिपादयितुं समर्थो भवति । स तावत्सुखं ज्ञातपरिभाषो भवति ।
अतो व्याख्यानं द्रष्टव्यम् । तत्रादित एव तावदियं परिभाषा भवति ॥
अर्थवद्गृहणेनानर्थकस्येति ॥

End :

इति व्याडीयपरिभाषावृत्तिः समाप्ता ॥ शुभाय भवतात् ॥

No. 329.

*Anekārthadhvanimanjarī, by Kshapanaka.**

Beginning :

ओं श्रीगणेशाय नमः ॥ ओम्
शुद्धवर्णमनेकार्थं शब्दमौक्तिकमुत्तमम् ।
कण्ठे कुर्वन्तु विद्वांसः श्रद्धाया दिवानिशम् ॥ १ ॥
शब्दाम्भोनिधितोनन्तात्कुतो व्याख्या प्रवर्तते ।
स्वानुबोधकमानाय तस्मै वागात्मने नमः ॥ २ ॥
सरस्वत्याः प्रसादेन कविर्ब्रह्माति यत्पदम् ।
प्रसिद्धमप्रसिद्धं वा तत्प्रमाणं तु साधुभिः ॥ ३ ॥
शिवः शर्वः शिवः शुक्लः शिवः कीलः शिवः पशुः ।
शिवा गौरी शिवा क्रोष्टी [ष्ट्री] शिवं श्रेयः शिवा श्रुषी ॥ ४ ॥

Compare Oxf. Catalogue, No. 445.

End :

इति काश्मीराम्नाये महाक्षपणकविरचितेऽनेकार्थध्वनिमञ्ज-
र्यापदाधिकारस्तृतीयः [?] ३ ॥
किं धनेन करिष्यन्ति मनुष्या भङ्गुराशय [r] ।
यदर्थं धनमिच्छन्ति शरीरं कस्य तत्स्थिरम् ॥
सं ४३ आ वदि ९ यक्षवीरवरेण लिखितम् ॥

Nos. 337-8.

Mankhakosha, by Mankha.

Beginning :

ओं स्वस्ति श्रीगणेशाय नमः ओम् नमः
पातु वो धिधरं (!) दूरविकीर्णकरशीकरः ।
दुःखबीजच्छिदो वर्षत्करका इव विघ्नजित् ॥ १ ॥

विषमपदविषधरालीं निहत्य शेषधिं विशेषान् ।
 सकलजनसुलभविभवान्कश्चन निर्मत्सरः कुरुते ॥ २ ॥
 भागुरिकात्यहलायुधदुष्टा (!) मरसिंहशाश्वतादिकृतान् ।
 कोशाभिरिक्ष्य निपुणं धन्वन्तरिनिर्मितं निघण्टुं च ॥ ३ ॥
 लिङ्गानुशासनानि च विचार्य लक्ष्यं महाकवीनां च ।
 कुरुतेनेकार्थानां शब्दानां मङ्गलः कोशम् ॥ ४ ॥
 यथासंभवकान्तादिक्रमादक्षरसंख्यया ।
 करामलकवत्साक्षादेष भासिष्यते सताम् ॥ ५ ॥

End :

कष्टे क्षतौ हशब्दः स्या - - - - मस्य सूचयन् । दुःखे शोके
 निजे - - - - - हशब्दः स्याद्वश्वं - - - - चाव-
 धारेण । अलाक्षेपि विनियोगे हह खदेम् स्मू - - वा । हन्तः । अभ्या-
 दानेत्यु - ले तूष्णींभावेमनप्रतिग्रहादास्यै - कुरेपि च । इति मङ्गलकोशः
 समाप्तः ॥

No. 351.

*Nītikalpataru, by Kshemendra.**

Beginning :

ओं स्वस्ति श्रीगणेशाय नमः ओम्
 नन्वोमातनयं गौरीं व्यासमुख्यमुनीश्वरान् ।
 श्रीव्यासदासः क्षेमेन्द्रो नीतिकल्पतरुं व्यधात् ॥

निबन्धकारोविघ्नेन चिकीर्षितसंपत्तिं कामयान आशीर्नमस्क्रियावस्तुनि-
 देशो वापि तन्मुखमिति शिष्टोक्तरीत्या नीतिरूपवस्तुनिर्देशादेव मङ्गलं मन्य-
 मान उपक्रमते नीतिरिति

End :

तेषां चारेण विज्ञानं राजा विज्ञाय नित्यदा ।
 गुणिनां पूजनं कुर्यान्निर्गुणानां च शासनम् ॥
 इति जनसंग्रहणं नाम कुसुमम् ॥ ३९ ॥
 समाप्तश्चायं नीतिकल्याण्यो ग्रन्थः ॥

Nos. 358-562.

*Yājñavalkyaśāstranibandha, by Aparādityadeva. **

ओं श्रीगणेशाय नमः ॥ ओं श्रीगुरवे सरस्वतीरूपाय नमः ॥ ओम्
संसिद्धयर्थमिलत्सुरासुरनमन्मौलिस्थितप्रोल्लस-
त्सद्वत्प्रभवप्रकृष्टविविधप्रेङ्खन्मयूखोज्ज्वलम् ।

श्रेयोविघ्नमहामयप्रशमने दिव्यं यदेकौषधं
भूयान्नो द्विरदाननाङ्घ्रिकमलद्वंद्वं तदिष्टाप्तये ॥ १ ॥

विश्वान [नु] भूतिसंभूतिस्थितिसंहतिमुक्तयः ।
प्रभवन्ति यतस्तस्मै परस्मै ब्रह्मणे नमः ॥ २ ॥

यो विश्वसर्गपरिपालनसंहतीहो
ब्रह्मा हरिस्त्रिनयनश्च भवत्यमेयः ।

तं शुद्धबोधमभयं सुखसत्स्वभाव-
मात्मानमद्वयमनन्तमुपास्महेजम् ॥ ३ ॥

विश्वात्मनः शुक्लयजूषि भानो-
रवाप यो योगिगणाम्गर्व्यः ।

तं याज्ञवल्क्यं मुनिवृन्दवन्द्यं
नमामि तत्कीर्तितधर्मबुद्धयै ॥ ४ ॥

भक्त्या यस्य सविस्मयः पुररिपुर्बुद्ध्या च वाचस्पति-
र्विक्रान्त्या द्विषतां गणः शुचितया भास्वान्क्षमिलेन भूः ।

जीमूतान्वयभूषणं स्वविपुले योगीश्वरेणोदिते
शास्त्रे वाक्यनयानुगां वितनुते वाचं सतां संमताम् ॥ ५ ॥

End :

श्रुत्वैतद्याज्ञवल्क्योपि प्रीतात्मा मुनिभाषितम् ।

एवमस्त्विति होवाच नमस्कृत्य स्वयंभुवे ॥

स्वयंभुवे ब्रह्मणे तिरोहितमन्यत् ॥ ॥

इति श्रीविद्याधरवंशप्रभवश्रीशिलाहारनरेन्द्रजीमूतवाहनान्वयप्रसूत-
श्रीमदपरादित्यदेवविरचिते याज्ञवल्कीये धर्मशास्त्रनिबन्धे तृ-
तीयोऽध्यायः ॥ ॥ ॥

अखण्डभूमण्डललीनमातिलं *

निवार्य सदृक्प्रतिरोधकृत्तमः ।

दोषोद्वादिप्रकृतिं गतं — —

पूषैव लोकं नयति — — — ॥

राष्ट्रं यस्य निरङ्कुशा वसुमती कोशः समृद्धः सुह-

च्छक्तो दुर्गमनागमं क्षतपरा सेना हिता मन्त्रिणः ।

शास्त्रार्थामृतचर्वणापितमति — — विश्वनाथोप्यसौ

शौर्योदार्यशोधनो समपरादित्यो निबन्धं व्यधात् ॥

अपरार्कनामायं धर्मशास्त्रनिबन्धः समाप्तिमगादिति ओं तत्सद्ब्रह्मणे
नमो नमः ॥ विक्रमादित्य संवत् १९३२ पञ्चम्यां भूमे ज्येष्ठ वदि ॥

यदक्षरपरिभ्रष्टं मात्राहीनं च यद्वतम् ।

तया तत्क्षम्यतां देव कृपया परमेश्वर ॥ ॥

यदक्षरपदभ्रष्टं स्वरव्यञ्जनवर्जितम् ।

तत्सर्वं क्षम्यतां देव कृपया परमेश्वर ॥

शुभमस्तु सर्वजगताम् ॥ तत्सत् ॥ भद्रम् ॥

No. 384.

Nyāyakandalikā, by Śrīdhara.†

Beginning :

ओं स्वस्ति श्रीगणेशाय नमः ॥

अनादिनिधनं देवं जगत्कारणमीश्वरम् ।

प्रपद्ये सत्यसंकल्पं नित्यविज्ञानविग्रहम् ॥

ध्यानैकतानमनसो विगतप्रचाराः

पश्यन्ति यं कमपि निर्मलमद्वितीयम् ।

ज्ञानात्मने विघटिताखिलबन्धनाय

तस्मै नमो भगवते पुरुषोत्तमाय ॥

ग्रन्थारम्भेभिमतां देवतां शास्त्रस्य च प्रणेतारं गुहं श्लोकस्य पूर्वार्धेन
नमस्यति ॥ प्रणम्येति ॥

* This corrupt passage occurs in No. 258 only.

† Extract by Nārāyaṇa Śāstri.

End :

अतोयमप्रत्यक्षः उपसंहरति ॥ तस्मादिति ॥

परंपरोपसंश्लेषो भिन्नानां यत्कृतो भवेत् ।

समवायः स विज्ञेयः स्वातन्त्र्यप्रतिरोधकः ॥

इति भट्टश्रीश्रीधरकृतायां न्यायकन्दलीटीकायां समवायपदार्थः
समाप्तः ॥

सुवर्णमयसंस्थानरम्या सर्वोत्तरस्थितिः ।

सुमेरोः शृङ्गवीथीव टीकेयं न्यायकन्दली ॥

अक्षीणनिजपक्षेषु ख्यापयन्ती गुणानसौ ।

परप्रसिद्धसिद्धान्तान्दलति न्यायकन्दली ॥

आसीदक्षिणराढायां द्विजानां भूरिकर्मणाम् ।

भूरिसृष्टिरिति ग्रामो भूरिसृष्टिजनाश्रयः ॥

अम्भोराशेरिवैतस्माद्भूव क्षितिचन्द्रमाः ।

जगदानन्दनाद्वन्द्यो बृहस्पतिरिव द्विजः ॥

तस्माद्विशुद्धगुणरत्नमहासमुद्रो

विद्यालतासमवलम्बनभूरुहोभूत् ।

स्वच्छाशयो विविधकीर्तिनदीप्रवाह-

स्यन्त - - सम्पद्बलो बलदेवनामा ॥

तस्याभूद्भूरियशसो विशुद्धकुलसंभवा ।

अब्बोकेत्यर्चितगुणा गुणिनो गृहमेधिनी ॥

सच्छायः स्थूलफलदो बहुशाखो द्विजाश्रयः ।

तस्याः श्रीधर इत्युच्चैरर्थिकल्पद्रुमादभूत् ॥

असौ विद्याविदग्धानामसूत श्रवणोचिताम् ।

षट्पदार्थहितामेतां रुचिरां न्यायकन्दलीम् ।

अधिकदशोत्तरनवशतशाकाब्दे न्यायकन्दली रचिता । *

श्रीपाण्डुदासयाचितभट्टश्रीश्रीधरेण्यम् ॥

॥ समाप्तेयं पदार्थप्रवेशन्यायकन्दली टीका ॥ कृतिस्तत्रभवतो भट्टश्री-
श्रीधरस्येति शिवम् ॥ शुभमस्तु पाठकस्य ॥ शुभम् । शुभम् ॥

कणादकृतमूलदृग्धप्रशस्तभाष्यदुमाववद्धा च ।
 श्रीधरहृदयोपवने विलसन्ती न्यायकन्दली रम्या ॥
 गुरुवररत्नाकरकादधीय सम्यग्विवेकेन ।
 वर्षे वेदेषुमिते लिखितेषा भट्टनरकेण ॥
 गुरुवररत्नाकरकादधीय लिखिता नरोत्तमेनैषा ।
 वर्षे वेदेषुमिते कार्तिकमासे तिथौ नवम्यां च ॥

विद्वद्वरभट्टनराकः स्वयं लिखितन्यायकन्दल्यादर्शं प्रेक्ष्य लिखितैषा
 न्यायकन्दली ।

॥ इति शुभम् ॥

Nos. 385-387.

*Nyāyakalikā, by Jayanta.**

Beginning :

श्रीगणेशाय नमः ॥ ओम्
 नमः शाश्वतिकानन्दज्ञानैश्वर्यमयात्मने ।
 संकल्पसकलब्रह्मस्तम्भारम्भाय शोभवे ॥ १ ॥

प्रमाणप्रमेयसंशयप्रयोजनदृष्टान्तसिद्धान्तावयवतर्कनिर्णयवादजल्पवित-
 ण्डाहेत्वाभासच्छलजातिनिग्रहस्थानानां तत्त्वज्ञानान्निःश्रेयसाधिगमः ॥

End :

तदेव च्छलजातिनिग्रहस्थानस्वरूपाभिज्ञाः [ज्ञः]स्वाक्ये तानि वर्जयन्पर-
 प्रयुक्तानि च समादधद्यथाभिमतसाध्यसिद्धिं लभते ॥

इत्यप्रतानितस्वमतभेदमकृतपरमताक्षेपम् ।
 षोडशपदार्थतत्त्वं बालव्युत्पत्तये कथितम् ॥
 अजातरसनिध्यन्दमनभिव्यक्ततौरभम् ।
 न्यायस्य कलिकामात्रं जयन्तः पर्यदीदृशत् ॥
 समाप्तेयं न्यायकलिका ॥ शुभमस्तु सर्वजगताम् ॥

Nos. 396-7.

*Prasastabhāṣya, by Prasasta.**

Beginning :

ओन्नमः शिवाय ॥ ओन्नमः श्रीकणभुजे ॥
 प्रणम्य हेतुमीश्वरं मुनिं कणादमन्वतः ।
 पदार्थधर्मसंग्रहः प्रवक्ष्यते महोदयः ॥ १ ॥

द्रव्यगुणकर्मसामान्यविशेषसमवायानां षण्णां पदार्थानां साधर्म्यवैधर्म्या-
भ्यां तत्त्वज्ञानं निश्चयसहेतुः ॥

End :

सत्तासंयोगोस्त्येवमविभागिनान्यात्मकस्य समवायस्यान्या वृत्तिरस्तीति
तस्मात्सत्तात्मवृत्तिरत एव चातीन्द्रियः सत्तादीनामिव प्रत्यक्षेषु वृत्त्यभावात् ।
स्वात्मगतसंवेदनाभावाच्च । तस्मादिह बुद्ध्यनुमेयः समवाय इति सिद्धम् ॥

समाप्तं च प्रवेशकाख्यं प्रकरणम् ॥

कृत्तिरियं प्रशस्तचरणपादानाम् ॥

Nos. 400-401.

*Laukikanyāyasaṅgraha, by Raghunātha.**

Beginning :

ओं श्रीगणेशाय नमः ॥

यत्कीर्तिप्रभया सुशुक्लभुवने मायाप्रभवैः प्रभो-
नीलादेर्जनिता प्रतीतिरचला द्यौः संवृता शोभते ।
यच्छिष्योऽङ्गणैः स मे गुरुरहो मोहान्धकारापहः
श्रीमद्रामदयालुरिन्दुरमलो मोदाय भूयात्सदा ॥ १ ॥
नत्वा शंभुं हरिं गौरीं विधिं दुष्टिं च भारतीम् ।
क्रियते रघुनाथेन लौकिकन्यायसंग्रहः ॥ २ ॥

End :

यो ब्रह्मा यश्च विष्णुर्वसुतनुरपि यो यश्च गौर्यादिमूर्ति-
र्यश्चात्मा सर्वजन्तोः श्रुतिशिखरगिरां यश्च तात्पर्यभूमिः ।
यस्याबोधोत्समुत्थो व्रजति च विलयं यस्य बोधात्प्रपञ्च-
स्तं शुद्धं संप्रपद्ये शिवममरमजं शंभुमीशानमीड्यम् ॥ ॥

इति श्रीसाधुवृन्दवन्दितपादारविन्दवैराग्यादिरत्नाकरश्रीविद्वद्वरश्रीमद्रा-
मदयालुशिष्येण सोमवंशीयबिन्दुरायकुलोत्तंसश्रीसेविदेव्याश्रितपादार-
विन्दगुलाबरायवर्मात्मजेनोदासीनावस्थेन रघुनाथवर्मणा विरचितो लौ-
किकन्यायसंग्रहः समाप्तः ॥ ॥

॥ संवत् श्रीविक्रमादित्य १७०५ ॥ ६४-२—८—

No. 422.

*Bhagavadgītāśikṣā, by Abhinavagupta.**

Beginning :

ओं श्रीगुरवे शिवायोनमः ॥ श्रीगणपतये नमः ॥ श्रीरस्तु ॥ ओम् ॥
 य एष विततस्फुरद्विविधभावचक्रात्मकः
 परस्परविभेदवान्विषयतामुपागच्छति ।
 यदेकमयभावनावशत एव भेदान्वयं
 स शंभुरशिवापहो जयति बोधभासां निधिः ॥ १ ॥
 द्वैपायनेन मुनिना यदिदं व्यधायि
 शास्त्रं सहस्रशतसंमितमत्र मोक्षः ।
 प्राधान्यतः फलतया प्रथितस्तदन्य-
 धर्मादि तस्य परिपोषयितुं प्रगीतम् ॥ २ ॥
 मोक्षश्च नाम सकलाप्रविभागरूप-
 सर्वज्ञसर्वकरणादिशुभस्वभावे ।
 आकाङ्क्षया विरहिते भगवत्प्रीति-
 नित्योदिते लक्ष्मियात्प्रथितः समासात् ॥ ३ ॥
 यद्यप्यन्यप्रसङ्गेषु मोक्षो नामात्र गीयते ।
 तथापि भगवद्गीताः सम्यक्तत्वातिदायकाः ॥ ४ ॥
 तास्वन्यैः प्राक्तनैर्व्याख्या कृता यद्यपि भूयसा ।
 न्याय[्य]स्तथाप्युद्यमो मे तद्ब्रह्मार्थप्रदर्शकः ॥ ५ ॥
 भट्टेन्दुराजादाम्नायं विविच्य च चिरं धिया ।
 कृतोभिनवगुप्तेन सोऽयं गीतार्थसंग्रहः ॥ ६ ॥

End :

भङ्गाज्ञानविमोहमङ्कुरमयीं सत्त्वादिभिन्नां धियं
 प्राप्य स्वात्मविबोधमुन्दरतया विष्णुं विकल्पातिगम् ।
 यत्किञ्चित्स्वरसोद्यदिन्द्रियनिजव्यापारमात्रस्थिते-
 र्हेलातः कुरुते तदद्य सकलं संपद्यते शंकरम् ॥
 इति श्रीमत्प्रत्यक्षशिवनाथाचार्याभिनवगुप्तविरचिते
 भगवद्गीतार्थसंग्रहेष्टादशोऽध्यायः ॥

श्रीमान्कात्यायनोभूद्वररुचिसदृशः प्रस्फुरद्बोधतृप्त-
 स्तद्वंशालंकृतो यः स्थिरमतिरभवत्सौचुकाख्योतिविद्वान् ।
 विप्रश्रीभूतिराजस्तदनु समभवत्तस्य सूनुर्महात्मा
 येनामी सर्वलोकास्तमसि निपतिताः प्रोद्धृता भानुनेव ॥
 तचरणकमलमधुपो भगवद्गीतार्थसंग्रहं व्यदधात् ।
 अभिनवगुप्तः सद्द्रविजलोककृतचोदनावशतः ॥
 अत इत्ययमर्थसंग्रहः ॥
 कृतिश्रेयं परमेश्वरचरणचिन्तनलब्धचिदात्मसाक्षात्काराचार्याभिन-
 वगुप्तपादानाम् ॥
 अभिनवरूपा शक्तिस्तद्गुप्तो यो महेश्वरो देवः ।
 तदुभययामलरूप[पं ह्य]भिनवगुप्तं शिवं वन्दे ॥
 इति भद्रं बोधवीतु सद्भक्तानाम् ॥ संवत् १९५१
 भाद्रपदमासे शुक्लपक्षे शुक्रवासरान्वितायां दशम्यां परत एकादश्यां
 चित्रितमिति शिवम् ॥

No. 449.

Tantrāloka, by Abhinavagupta, and Viveka, by Jayaratha.

Beginning :

ओं स्वस्ति ॥ श्रीगुरूपदुकाभ्यो नमः ॥
 श्रीसरस्वत्यै नमो नमः ॥ श्रीगणेशाय नमः ॥
 विमलकलाश्रयाभिनवसृष्टिमहाजननी
 भरिततनुश्च पञ्चमुखगुप्तरुचिर्जनकः ।
 तदुभययामलस्फुरितभावविसर्गमयं
 हृदयमनुत्तरामृतकुलं मम संस्फुरतात् ॥ १ ॥
 यस्यामन्तर्विश्वमेतत्स्फुरत्
 बाह्याभासं भासमानं विसृष्टौ ।
 क्षोभे क्षीणेनुत्तरायां स्थितौ तां
 वन्दे देवीं स्वात्मसंवित्तिमेकाम् ॥ २ ॥
 नरशक्तिशिवात्मकं त्रिकं हृदये या प्रणिधाय भासयेत् ।
 प्रणमामि परामनुत्तरां निजभासप्रतिभाचमत्कृतिम् ॥ ३ ॥

जयत्यनर्घमहिमा विपाशितपद्मव्रजः ।

श्रीमानाद्यगुरुः शंभुः श्रीकण्ठः परमेश्वरः ॥ ४ ॥

निजशिष्यविबोधाय प्रबुद्धस्मरणाय च ।

मयाभिनवगुप्तेन श्रमोयं क्रियते मनाक् ॥ ५ ॥

॥ श्रीदेव्युवाच ॥

अनुत्तरं कथं देव सद्यः कौलिकसिद्धिदम् ।

येन विज्ञातमात्रेण खेचरीसमतां व्रजेत् ॥ ६ ॥

End :

इदमभिनवगुप्तप्रोच्छितं शास्त्रसारं

शिव निशमय तावत्सर्वतः श्रोत्रतन्त्रः ।

तव किल नुतिरेषा सा हि लद्रूपचर्चे-

त्यभिनुतिपरितुष्टो लोकमात्मीकुरुष्व ॥

हे परमेश्वर शिव त्वमिदं भवच्चरणचिन्तनलब्धप्रसिद्धिनाभिनवगुप्तेन सर्वविद्यासतत्त्वगर्भीकारात्मना प्रकर्षेणोच्छितमत एव शास्त्राणां मध्ये सारं निशमय भासे श्रोतासीत्यर्थः [॥] यतस्त्वं सर्वतः श्रोत्रतन्त्रः सर्वज्ञ इति यावत् [॥] न ह्यसर्वज्ञस्यैतदवधारणेधिकार एवेति भावः [॥] न चैतदेवात्र निमित्तमित्याह [॥] तव किल नुतिरेषेति स्तोत्ररूपत्वं चात्र नास्तीति [॥] न संभावनीयमित्याह [॥] सा हि लद्रूपचर्चेति [॥] सा नुतिर्हि तस्य नुत्यस्य रूपचर्चा पौनःपुन्येन स्वरूपपरामर्श इत्यर्थः [॥] सैव चेह प्रतिपदं संविद्-द्वयात्मनः शिवस्य । निरूपितेत्यभितः समतान्त्रे[न] स्तवेनाथ ममाभिनवस्य परितुष्टः सन्निखिलं लोकमात्मीकुरुष्व प्रत्यभिज्ञातस्वात्मतया स्वस्वरूपैक रूपं संपादय येन सर्वस्यैवे[वै] तदधिगमायाधिकारो भवेदिति शिवम् ॥ ॥

एतत्सप्तत्रिंशं किलान्हिकं जयरथेननिरणायि

आमृषतामियदन्तं सतामिदं सर्वथास्तु शिवम् ॥ ॥

इति श्रीतन्त्रालोकविवेके सप्तत्रिंशमान्हिकम् ॥ ॥

यः कर्तुं विश्वमेतत्प्रभवति निखिलं सर्ववित्तात्प्रणेता

सर्वेषामागमानामखिलभवभयोच्छेददायी दयालुः ।

तस्येन्द्राद्यर्चिताङ्गेर्गुरुरचलसुतावल्लभस्यापि लोके

सर्वत्रामुत्र तावन्नुहिनगिरिरिति ख्यातिमान्पर्वतेन्द्रः ॥ १ ॥

यद्वादिनामुत्तरादिङ्गिवेशादिव श्रयन्ति प्रतिवादिवाचः ।
 अनुत्तरत्वं तदनुत्तरादिं श्रीशारदामण्डलमस्ति -- ॥ ३ ॥
 जामात्रेवामृतकरफलाख्य[क्षि]तचूलावचूले-
 नादिष्ठं द्रागखिलवचसां मानभावं विदित्वा ।
 दध्रे सैलः श्रितमधुमतीचन्द्रभागान्तरालं
 सद्देशत्वाच्छिरसि निखिलैः संश्रितं दर्शनैर्यत् ॥ ३ ॥
 बोधस्याप्यात्मभूतं परिकलितवती यद्विमर्शात्मतत्वं
 मुख्यत्वेन स्तुतातः प्रभवति विजयेशेन पीठेश्वरेण ।
 युक्ता बोधप्रधाना स्थितनिजमहसा शारदा पीठदेवी
 विद्यापीठे प्रतीयः प्रथितनिखिलवाग्यत्र काश्मीरनाम्नि ॥ ४ ॥
 यन्मैरेयं कलयतितरां कस्य नेच्छास्पदत्वं
 ज्ञानात्मत्वं प्रथयति परं शारदा यच्च देवी ।
 यच्चाधत्ते पटिमघटनां सत्क्रियायां त्रितस्ता
 तद्यत्रैतत्त्रिकमविकलं पोषुषीति प्रशस्तिम् ॥ ५ ॥
 तथ्याभिख्यं प्रवरपुरमिष्यस्ति तस्मिन्सदेहः
 कर्ता यस्य प्रवरनृपतिः स्वाभिधाङ्केश्वराग्रात् ।
 लेखादेशाद्गणवरसमापादितात्प्राप्तसिद्धिः
 शैवं धामामरगृहशिरोभागभेदादवाप ॥ ६ ॥
 श्रीसोमानन्दपादप्रभृतिगुरुवरादिष्टसन्नीतिमार्गो
 लब्धा [ब्धा] यत्रैव सम्यक्पटिमनि घटनामीश्वराद्वैतवादः ।
 कश्मीरेभ्यः प्रसृत्य प्रकटपरिमलो रज्जयन्सर्वदेश्या-
 न्देशेप्यस्मिन्नदृष्टो घुसृणविसरवत्सर्ववन्द्यत्वमाप ॥ ७ ॥
 उद्भूषयन्हरमधस्कृतधर्मसूनु-
 राज्यस्थितिः सदसदर्थविवेचनाभिः ।
 श्रीमान्यशस्करनृपः सचिवं समस्त-
 धर्म्यस्थितिष्वकृत पूर्णमनोरंथाख्यम् ॥ ८ ॥
 तत्सूनुरुत्पलः पुत्रं प्रकाशरथमासदत् ।
 यदाशः कौमुदीबिम्बं प्रकाशैकात्म्यमानयत् ॥ ९ ॥

धर्मोत्तमपुत्रमसूर्यमनोरथान्स [?] पुत्रानजीजनचतुरः ।
 सकलजनहृदयदयितानर्थनैशः प्रसाद इव ॥ १० ॥
 हरिरिव भुजैश्चतुर्भिः सूर्यरथः पप्रये सुतैस्तेषु ।
 लक्ष्म्यालिङ्ग [ङ्ग] ननिपुणैरमृतविशिष्टोत्पलज्येष्ठैः ॥ ११ ॥
 शालास्थाने वर्त्तकरे मठौ सुकृतकर्मठौ ।
 तेषूत्पलामृतरथौ चक्रते द्विजसंश्रयौ ॥ १२ ॥
 त्रैगुणोर्वीनिवेशा गजमदसलिलैर्लम्बिता म्लानिमानं
 तत्रयक्ष्मापकीर्तिप्रसरमलिनतां यस्य संसूचयन्ति ।
 तस्यानन्तक्षितीन्दोर्वलबलदरद्राजविद्रावणस्य
 प्रापन्ताचिव्यमाप्योत्पलरथ उचितां पद्मतिं मुक्तिमार्गे ॥ १३ ॥
 नप्ता यद्रज्जपतेर्लक्ष्मीदत्तस्य कमलदत्तमुतः ।
 श्रीमान्विभूतिदत्तो व्यधादमुं मातुलः शिष्यम् ॥ १४ ॥
 अध्याप्याखिलसंहिता अपि सुतस्नेहान्निषिके मृते
 पुत्रे व्यायसि देवतापरिहृतासेके दिनैः सप्तभिः ।
 वैरस्यान्न कनीयसे स यददाङ्गालाय सेकं ततो
 देव्या स्वप्रविबोधितोस्य तनयस्यैतन्मुखे नास्त्विति ॥ १५ ॥
 यन्मेलापमवाप्य कौलि[क]महाज्ञानानुविद्धं महः
 शिष्यायैकतमाय देयमपुनर्भावार्यमासादितम् ।
 श्रीचक्राय ददौ द्विजः स भगवान्नुर्वाधरो ---
 श्रीचक्रात्स्वपितृक्रमाप्तमखिलं तत्साधिकारं व्यधात् ॥ १६ ॥
 अथ स परमधामैकान्त्यमाप्ते गुरौ स्व-
 निजगृहमुपनिन्ये तत्सुतं विश्वदत्तम् ।
 अकृत सुकृतिमुख्यं संहितापारणं च
 प्रयितगुणममुं चानिग्रहत्वाधिकारम् ॥ १७ ॥
 श्रीकनकदत्तविरचितदेवगृहाग्रे मठं निवासाय ।
 कृत्वा ददौ स तस्मै स्थावरधनकनकसंपूर्णम् ॥ १८ ॥
 अतिगहनाशयसरसानवाप शिवशक्रसम्पन्नन्दिरथान् ।
 जलधीनिवैष चतुरो बहुगुणरत्नाकरान्पुत्रान् ॥ १९ ॥

व्यवहारे शिवभक्तौ चैषां प्रागल्भ्यमीयुषाम् ।
 सर्वार्थसेविनां मोक्षसेवां शिवरथोग्रहीत् ॥ २० ॥
 पित्राह्वय नृपयेन पारिपाल्यं हि सोर्पितम् ।
 सत्कार्यदोषविदभूदरागो निष्परिग्रहः ॥ २१ ॥
 अधिकारं ग्राहितः स विद्वानुच्छलभूभुजा ।
 कृत्वा धर्म्यां स्थितिं कंचित्कालं तत्याज निस्पृहः ॥ २२ ॥
 भोगापवर्गयोरिव शिवानुगमाद्भूवसम्मरथात् ।
 गुणरथदेवरथाभिधयोर्जनिराखिलस्पृहास्पदयोः ॥ २३ ॥
 निर्दग्धमनलदग्धे नगरेपि सत्पथप्रथितः ।
 अचलश्रीमठमकरोदभिनवमनयोर्गुणरथाख्यः ॥ २४ ॥
 लोकत्रयचितौ गुङ्गुरथलङ्कुरथाभिधौ ।
 यशोविवेकौ पाण्डित्यमेवासूत सुतौ च सः ॥ २५ ॥
 एकं भव्यद्वितीयत्वप्रथायाः संस्तवादिव ।
 सूत्रा सुतं गुङ्गुरथो युवैव प्रमयं ययौ ॥ २६ ॥
 यां हव्यकव्यविधिवन्धधियं सिताच्छनिर्यन्त्रखच्छविमिषात्पदधूलिलब्धा ।
 संसेवतेस्म सुरसिन्धुरिवावदातचारित्रसंचितमहासुकृतप्रपञ्चाम् ॥ २७ ॥
 तथा स शृङ्गाररथाभिधानो बालो विवृद्धिं गमितो जनन्या ।
 सत्त्वाख्यया ख्यातगुणः क्रमेण श्रीराजराजः सचिवं व्यधाद्यम् ॥ २८ ॥
 कल्पान्तोष्णकरदुताषपि परं यस्य प्रतापानले
 म्लायन्माल्यनिधिर्बभूव बत न स्वर्गाङ्गनानां गणः ।
 चन्द्रद्रोहियदीयकीर्तिविसरव्यावर्णनाप्रसन्न [व]
 स्पीयूषासमगीतपूरितमहाशीतोपचारक्रमः ॥ २९ ॥
 निखिलगुणिनां रोर [!] द्रोग्धा गुणान्तरवित्तया
 व्यधित जनतां सर्वा यश्चाधिकं गुणरागिणीम् ।
 इह मम गतस्तंत्रालोके विवेचयतो यतो
 निरवधिमभिप्रेतोत्साहः स एव निमित्तताम् ॥ ३० ॥
 यस्य त्यागे महिमनि कल्लास्वाभिजात्ये क्षमायां
 गम्भीरत्वे गुणिगणकथास्वन्तरज्ञातृतायाम् ।

शौर्ये कान्तौ किमिव बहुना नास्ति नासीन्न भावी
 कोपि कापि क्षितिपरिवृढः साम्यसंभावनाभूः ॥ ३१ ॥
 तस्यात्मनो मन इवान्यमुस्वार्थलब्धि-
 ध्वासाद्य साधकतमत्त्वमरोधचारम् ।
 साक्षाद्भार विषयेषु स किं च लेद-
 र्यादिध्वन्यविषयेष्वपि भूमिभर्तुः ॥ ३२ ॥
 सामन्तसंततिसमाश्रितसर्वमौल-
 पादातशस्त्रिनिचयेष्वधिकारमाप्य ।
 सर्वाधिकारिणि पदे स विभोः सहायः
 सेनाभटान्प्रयगपि प्रथयांचकार ॥ ३३ ॥
 तस्य सर्वजगतोपकारिणः [!]
 पुष्पतो गुणिगणान्धनर्द्धिभिः ।
 साधुसाध्वसमुषः कुलोचिता
 शर्वभक्तिरतिवल्लभाभवत् ॥ ३४ ॥
 श्रीविश्वदत्तपौत्रत्रिभुवनदत्तात्मजः कुलक्रमतः ।
 श्रीसुभटदत्त आसीदस्य गुरुर्यो ममाप्यकृत दीक्षाम् ॥ ३५ ॥
 अप्यस्य राजतन्त्रे चिन्तयतो राजतन्त्रमास्त गुरुः ।
 दाशीराजानकजन्मा श्रीशृङ्गारो ममापि परमगुरुः ॥ ३६ ॥
 सावदां नवनिर्मितिमालोच्य देशकालदौरात्म्यात् ।
 पञ्च महादेवादौ जीर्णोद्धारान्वयधत्त मुधीः ॥ ३७ ॥
 जयरथजयद्रथाख्यौ सकलजनानन्दकौ समगुणर्द्धौ ।
 अमृतशशिनौ [ना] विवाब्धेरस्मात्कमलाश्रयादुदितौ ॥ ३८ ॥
 व्यधुस्तन्त्रांशोके किल सुभटपादा विवरणं
 यदर्थं यश्चैभ्यो निखिलशिवशास्त्रार्थविदभूत् ।
 शिवाद्वैतज्ञप्रकटितमहानन्दविदितं
 गुरुं श्रीकल्याणाभिधममुमवाप्यास्तरजसम् ॥ ३९ ॥
 अधिगतपदविदस्त्रीन्मुनीन्प्राधिश्री[शे]ते
 प्रथयति च लघुत्वं जैमिनेर्वाक्यबोधे ।
 निखिलनयपथेष्व[षु] प्राप यश्चाधिराज्यं
 वित्तयमपि कथानां यत्र पर्याप्तिमेति ॥ ४० ॥

तस्माच्छ्रीसङ्ग्रहादवाप्तविद्यः कृती जयरथाख्यः ।
 ज्येष्ठेनयोरकार्षीन्नन्त्रालोके विवेकमिमम् ॥ ४१ ॥
 विद्यास्यानैरशेषैरपि परिचयतो दुर्गमे शैव[तन्त्रे]
 खेतोभिन्नागमार्थप्रकटनविकटे नैव कश्चित्प्रगल्भः ।
 तन्त्रालोकेत्र यस्मात्स्खलितम[ति]महत्कुत्रचित्कुत्रचिच्च-
 त्स्यान्नूनं तस्मान्मम न विमुखतां हन्त सन्तः प्रयान्ति ॥ ४२ ॥
 तस्माद्विहाय विद्वेषविषावेषविषूचिकाम् ।
 कृतिभिः कृतिरस्माकमियं समवधार्यताम् ॥ ४३ ॥
 सत्सु प्रार्थनयानया न किमिह (!) तेषां प्रवृत्तिः स्वतो
 दुर्जातेष्वपि चार्थिता अपि यतः कुर्युः प्रवृत्तिं न ते ।
 सर्वाकारमिति प्ररोहति मनो न प्रार्थनायां यदि
 स्वात्मन्येव तदास्महे परमुखप्रेक्षित्वदैन्येन किम् ॥ ४४ ॥
 हंहो दैव सदैव मां प्रति कथंकारं पराधीनता
 मायातोप्यधुना प्रसीद भगवन्नेकं वचः श्रूयताम् ।
 सयः कंचन तज्जमेकमपि तं कुर्यात्कृतिं मामकी-
 मेतां यः प्रमदोदिताश्रुनिभृतश्रोत्रं क्षणं श्रोष्यति ॥ ४५ ॥
 वाचस्तत्त्वार्थगर्भाः श्रवसि कृतवतो बलकीकाणहृदा
 निर्याभ्यासेन सम्यक्पारिणतवयसा चिन्तया सेव्यमानान् ।
 आश्लिष्यन्ती नवोढा निबिडतरमियं भावनालम्भायिष्य-
 त्यानन्दाश्रुप्रवाहामलमुखकमलान्तांप्रतं निर्वृतिं नः ॥ ४६ ॥
 निरस्तः संदेहः शममुपगता संसृतिरूजा
 विवेकः सोन्नेकः सपदि हृदि गाढं समुदितः ।
 अतः संप्राप्तोहं निरुपधिचिदद्वैतमयता-
 मसामान्यामन्यैः किमिव तदिदानीं व्यवसितैः ॥ ४७ ॥
 पदे वाक्ये माने निखिलशिवशास्त्रोपनिषदि
 प्रतिष्ठां यातोहं यदपि निरवद्यं जयरथः ।
 तथाप्यस्यामङ्ग कचन भुवि नास्ति त्रिकदृशि
 क्रमार्थे वा मत्तः सपदि कुशलः कश्चिदपरः ॥ ४८ ॥
 इति श्रीतन्त्रालोकविवेकः परिपूर्णः

कृतिः श्रीराजानकमहामाहेश्वरजयद्रथस्य ॥ ॥

वन्दे गुरुं शिवफलार्थिषु कल्पवृक्षं

भेदेन्धनैकदहनं हरमार्गदीपम् ।

शंभुं जटायकृतभूषणचन्द्रबिम्बं

शैवोदधेर्वसुफलप्रदपोतमेतमिति [मेतमिति] शिवम् ॥ समाप्तं च ॥

No. 460.

*Parātrāsikācārāṇa, by Abhinavagupta.**

Beginning :

ओं नमो गुरवे । ओं नमो देव्यै ओं नमः शिवाय ।

विमलकलाश्रयाभिनवसृष्टिमहाजननी

भरिततनुश्च पञ्चमुखगुप्तरुचिर्जनकः ।

तदुभययामलस्फुरितभावविसर्गमयं

हृदयमनुत्तरामृतकुलं मम संस्फुरतात् ॥ १ ॥

यस्यामन्तर्विश्वमेतद्विभाति बाह्याभासं भासमानं विसृष्टौ ।

क्षोभे क्षीणेनुत्तरायां स्थितौ तां वन्दे देवीं स्वात्मसंवित्तिमेकाम् ॥ २ ॥

नरशक्तिशिवान्मकं त्रिकं हृदये या विनिधाय भासयेत् ।

प्रणमामि परामनुत्तरां निजभासां प्रतिभाचमत्कृतिं ॥ ३ ॥

जयत्यनर्घमहिमा विपाशितपशुव्रजः ।

श्रीमानाद्यगुरुः शंभुः श्रीकण्ठः परमेश्वरः ॥ ४ ॥

निजशिष्यविबोधाय प्रबुद्धस्मरणाय च ।

मयाभिनवगुप्तेन श्रमोऽयं क्रियते मनाक् ॥ ५ ॥

End :

इत्थं प्रपन्नजनतोद्धरणप्रवृत्त-

श्रीमन्महेश्वरपदाम्बुजचञ्चरीकः ।

वृत्तिं व्यधात्त्रिकरहस्यविमर्शगर्भां

काश्मीरिकाद्विचुलकादधिगम्य जन्म ॥ १ ॥

एतावदेतदिति कस्तुलयेत्प्रसह्य

श्रीशांभवं मतमनर्गलताश्च वाचः ।

एतन्तु तावदखिलात्मनि भाति यन्मे
भातं ततोत्र सुधियो न पराङ्मुखाः स्युः ॥ २ ॥

अज्ञस्य संशयविपर्ययभागिनोपि
ज्ञानं प्रकम्परहितं प्रकरोति सम्यक् ।
रूढस्य निश्चयवतो हृदयप्रतिष्ठां
संवादिनीं प्रकुरुते कृतिरीदृशीयम् ॥ ३ ॥

एतावदर्थरससंकलनाधिरूढ-
धाराधिरूढहृदयो विमृशेदतोपि ।
यद्युत्तरं तदपि नैव सहेत नेदं
सोपानमेतदमलं पदमारुरुक्षोः ॥ ४ ॥

कश्मीरेषु यशस्करस्य नृपतेरासीदमास्याग्रणीः
श्रीमान्वल्लभ इत्युदाहृततनुर्यः प्राप्यजन्मा द्विजः ।
तस्य स्वाङ्गभवः प्रसिद्धिपदवीपात्रं समग्रैर्गुणैः
श्रीशौरिः शिशुचन्द्रचूडचरणध्यानैकरत्नाकरः ॥ ५ ॥

शीलस्यायतनं परस्य यशसो जृम्भापदं नर्मभू-
र्वात्सल्यस्य समग्रलोककरूणाधर्मस्य जन्मस्थितिः ।
श्रीमद्वत्सलिकाभिधा सहचरी तस्यैव भक्त्युल्लस-
त्प्रोदिकान्तरवृत्तिशंकरनुतौ यस्या मनो जृम्भते ॥ ६ ॥

तस्यैवात्मभवो विभावितजगत्सर्गस्थितिः [:] शंकर-
ध्यानार्चापरिचिन्तनैकरसिकः कर्णाभिधानो द्विजः ।
यो बाल्येप्यथ यौवनेपि विषयासक्तिं विहाय स्थिरा-
मेनामाश्रयते विमर्शपदवीं संसारनिर्मूलिनीम् ॥ ७ ॥

भ्राता ममैव शिवशासनरूढचित्तः प्रेप्सुः परात्मनि मनोरथगुप्तनामा ।
यः शास्त्रतन्त्रमखिलं प्रविवेक्तुकामः प्राप्तं परं शिवपदं भवभेदनाय ॥ ८ ॥

शिवशास्त्रैकरसिकः पदवाक्यप्रमाणवित् ।

रामदेवाभिधानश्च भूषितोत्तमजन्मकः ॥ ९ ॥

एताप्रियहितकरणप्ररूढहृदयेन यन्मया रचितम् ।

मार्गप्रदर्शनं तत्सर्वस्य शिवाप्तये भूयात् ॥ १० ॥

अन्तर्वेदां मन्त्रिगुप्ताभिधानः प्राप्योत्पत्तिं प्राविशत्प्राग्यजन्मा ।
 श्रीकाशमीरां [श्वन्] चूडावतारैर्निःसंख्यकैः पावितोपान्तभागान् ॥
 तस्यान्ववाये महति प्रसूताद्वराहगुप्ताप्रतिलब्धजन्मा ।
 संसारवृत्तान्तपराङ्मुखो यः शिवैकचित्तश्चुखलाभिधानः ॥ ११ ॥
 तस्माद्विवेचितसमस्तपदार्थसार्थालम्ब्यपि देहपदवीं परमेशूपताम् ।
 प्राप्ताभयोभिनवगुप्तपदाभिधानः प्राविशयन्त्रिकसतत्त्वमिदं निगूढम् ॥ १२ ॥

ये तावत्प्रविवेकबन्धहृदयास्तेभ्यः प्रणामो वरः
 केप्यन्ये प्रविविच्य ते न च गताः पारं धिगेताञ्जडान् ।
 यस्त्वन्यः प्रविमर्शपारपदवीसंभावनासु स्थितो
 लक्षैकोपि स कश्चिदेव सफलीकुर्वति यत्नं मम ॥ १३ ॥
 स्वान्मानं प्रविवेक्तुमप्यलसतां ये विभ्रति प्रार्थना
 तान्प्रत्यात्मकदर्शनानुपरतः किञ्चित्फलं सो [शो]ष्यते ।
 विश्वस्यास्य विविक्तये स्थिरधियो ये संरभन्ते पुन-
 स्तानभ्यर्थयितुं मयैष विहितो मूर्ध्ना प्रणामादरः ॥ १४ ॥
 भ्राम्यन्तो भ्रमयन्ति मन्दधिषणास्ते जन्तुचक्रं जडं
 स्वामीकृत्य गुणाभिधानवशतो बद्धा दृढं बन्धनैः ।
 दृष्ट्वैतं गुरुभारवाहविधये यातानुयातान्पशू-
 स्तत्पाशप्रविकर्तनाय घटितं ज्ञानत्रिशूलं मया ॥ १५ ॥
 बहुभिरपि सोहमेव भ्रमितस्तत्त्वोपदेशकमन्यैः ।
 तत्त्वमिति वर्णयुगमपि येषां रसनां न पस्पर्श ॥ १६ ॥
 परमेश्वरः प्रपन्नप्रोद्वरणकृपाप्रवृत्तगुरुहृदयः ।
 श्रीमान्देवः शंभुर्मांमियति नियुक्तवांस्तत्त्वे ॥ १७ ॥
 तत्त्वं निर्मलस्थितिविभागी (!) हृदये स्वयं प्रविष्टमिव ।
 श्रीसोमानन्दमतं विमृश्य मया निबद्धमिदम् ॥ १८ ॥
 हंहो हृच्चक्रचारप्रविरचनलसन्निर्भरानन्दपूर्णा
 देव्योस्मत्पाशकोटिप्रविघटनपटुज्ञानशूलोर्ध्वधाराः ।
 चेतोवाकायमे[त]द्विगतभवभयोत्पत्ति युष्मासु सम्प-
 क्प्राप्तं यत्नेन मह्यं व्रजत किल हृदि द्राक्प्रसादं प्रसह्य ॥ १९ ॥

व्याख्यादिकर्मपरिपाटिमुखे नियुक्तो
 युष्माभिरस्मि गुरुभावमनुप्रविश्य ।
 वाक्चित्तचापलमिदं मम तेन देव्यो-
 न्तश्चारचक्रचतुरस्थितयः क्षमध्वम् ॥ २० ॥
 समाप्तमिदं परात्रिंशिकातत्त्वविवरणम् ॥
 शतेनैकोनविंशत्या त्रिंशिकेयं विवेचिता ।
 सर्वेषु त्रिकशास्त्रेषु ग्रन्थीन्निर्दलयिष्यति ॥
 कृतिरभिनवगुप्तस्य ॥ शाकः १७५०
 लिखितेयं शुभाय भवतात् ॥ शुभम् ॥ ॥

Nos. 461-62.

*Parápraveśikā.**

Beginning :

ओं नमः शिवाय ॥ ओं नमो गुरवे ॥ नमः सरस्वत्यै ॥
 ओं विश्वात्मिकां तदुत्तीर्णां हृदयं परमेशितुः ।
 परादिशक्तिरूपेण स्फुरन्तीं संविदं नुमः ॥ १ ॥
 इह खलु परेश्वरः प्रकाशात्मा प्रकाशश्च विमर्शस्वभावः ।

End :

निजस्वभावः ईदृशं हृदयबीजं तत्त्वतो यो वेद समाविशति च स परमा-
 र्थतो दीक्षितः प्राणान्धारयंलौकिकवद्वर्तमानो जीवन्मुक्त एव भवति देह-
 पाते च श्रीपरमभट्टारक एव भवति ॥ पराप्रवेशिका समाप्ता ॥

No. 464.

Pratyabhijñāvimarsinī, bṛihatī vṛitti, by Abhinavagupta.†

Beginning :

ओन्नमः शिवाय ओं श्रीगणेशाय नमः
 ओं श्रीगुरवे नमः ओं श्रेयोस्तु ओम्
 श्रीशक्तित्रितयावियोगि हृदयं विभक्तदेकात्मसा-
 द्वावाविर्भवदात्मभावनिभृतोलासाध्वविस्पन्दितम् ।
 श्रीमद्वैरवधाम तद्विजयतां भक्तान्तरात्मस्फुर-
 त्तोत्रप्राभृतसंग्रहोन्मुखतया यद्विश्वरूपायते ॥

* Extract by Nārāyaṇa Śāstri.

† Extracts by Vāmanācārya.

लब्धानुग्रहमीश्वरान्निजमहःसंभारसंदीपिनो
 देहेस्मिन्नरसिंहगुप्तघटिते लब्धास्पदः पश्चिमे ।
 श्रीमल्लक्ष्मणगुप्तदर्शितपथः श्रीप्रत्यभिज्ञाविधौ
 टीकार्यप्रविमर्शिनीं रचयते वृत्तिं प्रशिष्यो गुरोः ॥
 घटयति परिपाकं शब्दवृत्ते प्रमाणे
 विघटयति च भूपो मृत्युसंज्ञासचिन्ताम् ।
 अभिनवमतिरेवं चैश्वरप्रत्यभिज्ञा-
 विवृतिपदविमर्शिन्येव भोगापवर्गौ ॥
 निजानुजमनोरथप्रथितसत्यथाभ्यर्थना-
 वशोभिनवगुप्तसत्पदनिवेशितस्वात्मकः ।
 प्रकाशयति मार्गमेनममुना जनोप्युन्मनाः
 प्रयाति शिवधाम तत्पथि न यत्पशूनां दृशः ॥
 पूर्णव्याकरणावगाहनशुचिः सत्तर्कमूलोन्मिष-
 त्प्रज्ञाकल्पलताविवेककुसुमैरभ्यर्च्य हृद्देवताम् ।
 पीयूषासवसारमुन्दरमहासाहस्यसौहस्यभा-
 ग्विश्राम्याम्यहमीश्वराद्वयकथाकान्त[र]सखः सांप्रतम् ॥
 अमृतमनन्तमनुत्तरमघोरषोडशकशक्तिचक्रगतम् ।
 औन्मनसपदनिर्द्विप्रथमोपोद्गतकं वन्दे ॥

इहैक एव श्रीमदः (!) सत्परमेष्ठिश्रीसोमानन्दपादप्रसादापसारित-
 संकोच[ः] श्रीमानुत्पलाख्यः शास्त्रकारो विकस्वरस्वहृदयकमलपरिमल-
 पवित्रितदिगन्तः सूत्रवृत्तिं टीकां चैश्वरप्रत्यभिज्ञानसिद्धये कृतवान् ॥

End :

इति नवतितमेस्मिन्वत्सरेन्त्ये युगांशे
 तिथिशशिजलधिस्ये मार्गशीर्षावसाने ।
 जग —————मीश्वरप्रत्यभिज्ञां
 व्यवृणुत परिपूर्णा(०) प्रेरितः शंभुपादैः ॥
 परमशिवनतादृ — पि यत्तावकीन-
 स्फुरितविभववन्ध्यं स्यादथान्तर्बहिर्वा ।
 इति सुदृढविमर्शविशि — — — — —
 स्तुतिर[र]चि ममेयं सम्मुखं त्वां विधत्ताम् ॥

ईश्वरप्रत्यभिज्ञान्तर्विभवादीश्वरेण — ।

— — — — — त्वविमर्शोद्योगिनीं क्रियाम् ॥

इति श्रीमहामाहेश्वरश्रीसदाचार्याभिनवगुप्तविरचितायामीश्वरप्रत्यभिज्ञाविवृतिविमर्शिन्यां समस्तनिगमनं षोडशो विमर्शः ॥ समाप्ता चेयमीश्वरप्रत्यभिज्ञाविवृतिविमर्शिनी ॥ कृतिः श्रीत्रिनयनचरणचिन्तनलब्धप्रसिद्धेरभिनवगुप्तस्य ॥

शुभमस्तु सर्वजगतां परहितनिरता भवन्तु भूतगणाः ।
दोषाः प्रयान्तु शान्तिं सर्वत्र सुखीभवन्तु लोकाः ॥

Nos. 465-66.

*Pratyabhijñānavimarsinī laghuvṛitti, by Abhinavagupta.**

Beginning :

ओं स्वास्ति ओन्नमः शिवाय ओम्
निराशंसात्पूर्णादहमिति पुरा भासयति य-
द्विशखामाशास्ते तदनु च विभक्तं निजकलाम् ।
स्वरूपादुन्मेषप्रसरणनिमेषस्थितिजुष-
स्तदद्वैतं वन्दे परमशिवभक्त्यात्मनिखिलम् ॥ १ ॥
श्रीत्रैयम्बकसद्वंशमध्यमुक्तामयस्थितेः ।
श्रीसोमनन्दनाथस्य विज्ञानप्रतिबिम्बकम् ॥ २ ॥
अनुत्तरानन्यसाक्षि पुमर्थोपायमभ्यधात् ।
ईश्वरप्रत्यभिज्ञाख्यं यः शास्त्रं यत्सुनिर्मलम् ॥ ३ ॥
तत्प्रशिष्यः करोम्येतां तत्सूत्रविवृतिं लघुम् ।
बुद्धाभिनवगुप्तोहं श्रीमल्लक्ष्मणगुप्ततः ॥ ४ ॥
वृत्त्या तात्पर्यं टीकया तद्विचारः
सूत्रेष्वेतेषु ग्रन्थकारेण दृढम् ।
तस्मान्सूत्रार्थं मन्दबुद्धीन्प्रतीत्यं
सम्यग्व्याख्यास्ये प्रत्यभिज्ञाविविक्त्यै ॥ ५ ॥

End :

सर्वोपकारकं महाफलमिदं शास्त्रं प्रसिद्धान्वययोगेन नामधेयप्रसिद्धया च
तदुत्कर्षस्मरणद्वाराजनितसंभावनाप्रत्ययलक्षणप्रवर्तकसंवेदनया जनं प्रवर्तयितुं
पितुर्नाम्ना स्वनाम्ना चोपसंहारं दर्शयति ॥

जनस्यायत्नसिद्धयर्थमुदयाकरसूनुना ।

ईश्वरप्रत्यभिज्ञेयमुत्पलेनोपपादिता ॥

यस्य कस्यचिज्जन्तोरिति नात्र जात्याद्यपेक्षा काचिदिति सर्वोपकारि-
मुक्तमिति । अयत्नेन सिद्धिः परापररूपा यथा स्यादिति महाफलत्वम् ।
उदयाकरस्य पुत्रः श्रीमानुत्पलदेवोस्मत्परमगुरुरिदं शास्त्रमकार्षीदिति
तत्प्रसिद्ध्या जनः प्रवर्तत इति प्रवर्तनाद्वारेण सोऽनुगृहीतो भवतीत्युभयनाम-
निर्देशः । इयमिति हृदयंगमतामुपपत्तिशतैरानीतिति शिवम् ॥ १८ आदितः
१९ इति श्रीमदभिनवगुप्ताचार्यविरचितायां प्रत्यभिज्ञासूत्रविमर्शिण्यां
तत्त्वार्थसंग्रहाधिकारे तृतीयमाह्निकम् ॥ आदितः १५ समाप्तोऽयं तत्त्वार्थसंग्र-
हाधिकारश्चतुर्थः ॥

एषाभिनवगुप्तेन सूत्रार्थप्रविमर्शिनी ।

रचिता प्रत्यभिज्ञायां लघ्वी वृत्तिरभङ्गुरा ॥

वाक्यप्रमाणपदतत्त्वसदागमार्थाः

स्वात्मोपयोगमुपयान्यमुतः सुशास्त्रात् ।

भौमान्नसाज्जलमयांश्च न सस्यपुष्ट्यै

मुक्तार्कमेकमिह योजयितुं क्षमोऽन्यः ॥

आत्मानमनभिज्ञाय विवेक्तुं योन्यदिच्छति ।

तेन भौतेन किं वाच्यं प्रश्नेस्मिन्को भवानिति ॥

समाप्तं प्रत्यभिज्ञायां सूत्रार्थविमर्शिनी वृत्तिः ॥

कृतिस्त्रिनयनचरणचिन्तनलब्धप्रसिद्धेः श्रीमदाचार्याभिनवगुप्तस्येति
शिवम् ॥ ओं प्रत्यभिज्ञासूत्रविमर्शिण्यां ॥ उपोद्घातः आह्निकम् १ पूर्वपक्ष-
निरूपणं २ परदर्शनानुपपत्तिः ३ स्मृतिशक्तिनिरूपणम् ४ ज्ञानशक्तिनिरू-
पणं ५ अपोहनशक्तिनिरूपणम् ६ एकाग्रयननिरूपणं ७ माहेश्वराचार्यनि-
रूपणम् ८ ॥ ज्ञानाधिकारः १ ॥ क्रियाशक्तिनिरूपणम् आ १ भेदाभेद-
विमर्शनं २ मानतत्फलमेयनिरूपणम् ३ कार्यकारणतत्त्वनिरूपणम् ४ ॥
क्रियाधिकारः २ ॥ तत्त्वनिरूपणम् १ प्रमातृनिरूपणम् २ ॥ आगमाधि-
कारः ३ ॥ आह्निकम् १ ॥ तत्त्वार्थसंग्रहाधिकारः ४ ॥ एवमाह्निकानि
१५ ॥ अधिकाराः ४ ॥ शुभमस्तु सर्वेषाम् ॥

No. 474.

*Bhagavadbhaktistotra, by Avadhūta.**

Beginning :

ओं नमो नारायणाय ओं
 प्रत्यक्षवस्तुविषयाय जगद्धिताय
 विश्वस्थितिप्रलयसंभवकारणाय ।
 सर्वात्मने विजितक्रोपमनोभवाय
 तुभ्यं नमस्त्रिभुवनप्रभवे शिवाय ॥ १ ॥

End :

कृत्वा मया तव नृतिं जगदेकबन्धो
 भक्त्या स्वबुद्धिसदृशीमवधूतनाम्ना ।
 पुण्यं यदल्पमपि किञ्चिदुपात्तमत्र
 लोकस्य तेन भगवंस्त्वयि भक्तिरस्तु ॥ ६५ ॥
 इति श्रीमदवधूतसिद्धविरचितं भगवद्भक्तिस्तोत्रं समाप्तम् ॥ शुभम् ॥

No. 476.

*Bhairavastotra, by Abhinavagupta.**

Beginning :

ओं श्रीगणेशाय नमः ओं
 व्याप्तचराचरभावविशेषं चिन्मयमेकमनाथमनादिम् ।
 भैरवनाथमनाथशरण्यं तन्मयचित्ततया हृदि बन्दे ॥ १ ॥

End :

वसुरसपौषे कृष्णदशम्यामभिनवगुप्तः स्तवमिममकरोत् ।
 येन विभुर्भवमरुसंतापं शमयति ज्ञातिरिति जनस्य दयालुः ॥ १० ॥
 इति श्रीमदाचार्याभिनवगुप्तविरचितं भैरवस्तोत्रं समाप्तम् शुभमस्तु
 लेखकपाठकयोः ॥ ॥

No. 491.

Vijñānabhairavoddyotasamgraha, by Śivāchārya.†

Beginning :

ओं श्रीमहात्रिपुरसुन्दर्यै नमः ओन्नमः श्रीमहाभैरवाय ओम्
 भीरूणामभयप्रदो भवभयाक्रन्दस्य हेतुस्ततो
 हृद्वाग्निं प्रथितश्च भीरवरूचामीशान्तकस्यान्तकः ।

* Extract by Nārāyaṇa Śāstri.

† Extract by Vāmānāchārya.

भैरं वायति यः स्वयोगिनिवहस्तस्य प्रभुर्भैरवो
विश्वस्मिन्भरणादिकृद्विजयते विज्ञानरूपः परः ॥

End :

श्रुतं देव मयेत्यादि प्रश्रयन्यार्थबन्धनम् ।
ऊर्ध्वप्राणादिपदान्तं क्षेमराजकृतं शुभम् ॥
ततः परमुपाध्याय - शक्राशावलम्बनम्
यदृत्तिग्रन्थ[न्य]काकालपुस्तकं हस्तगोचरम् ॥
भूर्जात्मकं वा नायातं जग्धं कालघुणेन तत् ।
दग्धं वा वह्निना छिन्नमत्र साक्षी महेश्वरः ॥
विज्ञानतन्त्रविवृतिः कृतसंग्रहेयं
वृत्त्यन्तरात्काचिदपि स्वपतेर्विलासात् ।
नाम्ना शिवेति गुणिकौशिकगोत्रजात्यो-
पाध्यायशब्दयुतयाप्युपलक्षितेन ॥
सु जीवनाभिधाने रक्षति काश्मीरमण्डलं नृपतौ ।
आगमविशेष[त]ज्ज्ञैर्विज्ञानोद्द्योतसंग्रहः सुगमः ॥
समाप्तोयं विज्ञानभैरवोद्द्योतसंग्रहः कृतिः श्रीमद्भोविन्दगुरुसुन्दरकण्ठ-
पादपद्यानुजीविनः शिवोपाध्यायस्येति शिवम् ॥ ॥ ॥
श्रीमहानिपुरसुन्दर्यै नमो नमः ॥ ॥
विज्ञानभैरवोद्द्योतः कृतः श्रीशिवस्वामिना ।
चित्रितो भगवद्भजानकेन गुरुशासनात् ॥
शुभमस्तु सर्वत्रोम् ॥

No. 505.

*Stavachintāmaṇi, savṛitti by Bhaṭṭanārāyaṇa and Kshemarāja.**

Beginning :

ओं नमः शिवाय । ओं
प्रकाशमाने परमार्थमाने नश्यत्यविद्यातिमिरे समस्ते ।
तदा बुधा निर्मलदृष्टयोपि किञ्चिन्न पश्यन्ति भवप्रपञ्चम् ॥ १ ॥
नमः शिवाय सततं पञ्चकृत्यविधायिने ।
चिदानन्दगणस्वात्मपरमार्थवभासिने ॥

अन्तःस्पन्दान्दोलतानन्दसर्पद्वाह्यस्पन्दामन्दसंदोहिनीभिः ।
संविद्वाराधोरणीभिः समन्तात्तिज्ज्वाञ्चिश्चं स्वात्मशंभुर्नमस्यः ॥

नारायणः स्वहृदयाम्बुनिधेर्विवेक-
भूमृद्धिमर्दरभसोच्छलितं यदेतत् ।
श्रीशंकरस्तुतिरसायनमाचकर्ष
तच्चर्वणादिह बुधा विबुधा भवन्तु ॥

इह स्तोत्रादौ स्तोत्रकारः सर्वोपनिषत्प्रदर्शितसत्संप्रदायोद्घाटनमुखं
स्वात्मपरमार्थपरमेश्वररूपसमावेशं व्युत्थाने विसृष्टमाह ॥

End :

भक्तिमतां शरणादिप्रवृत्त्यर्थं प्रसिद्धप्रभावस्वनामोदीरणपूर्वं स्तोत्रस्योत्कर्षं
दर्शयत्युपसंहारमङ्गलम् ॥

स्तवचिन्तामणिं भूरिमनोरथफलप्रदम् ।
भक्तिलक्ष्म्यालयं शम्भोर्भट्टनारायणो व्यधात् ॥

महामाहेश्वरत्वेन प्रसिद्धप्रभावो नारायणाख्यो भट्टः शम्भोश्चिदानन्द-
घनस्वात्मप्रत्यभिज्ञानात्मकानुग्रहकारिणो भगवतो महादेवस्य स्तोत्रमेव
चिन्तामणिं विहितवान् कीदृशं भूरीणां मनोरथानां यत्फलं भगवत्समावे-
शलक्षणं तत्प्रददाति यस्तम् यतो भक्तिरेव महेश्वरैकात्म्यमयत्वात् लक्ष्मीः
परा संपत् तस्या आलयं नित्यनिवासभूमिं एतत्स्तोत्रश्रवणपठनादिना परा
समावेशलक्ष्मीराविशति नित्यमेव भक्तिभाज इति शिवम् ॥

गुणादित्याज्जातो गुणगणगारिष्ठः शिवगुणैः
कृतमोदो बाल्यात्प्रभृति गतसङ्गो जगति यः ।
स शूरादित्यो मां बहु बहुलभक्त्यार्थयत य-
स्तुतौ तेनाकार्षं विवृतिमिह नारायणकृतौ ॥
श्रीरामेण कृतात्र सद्विवृतिरित्येषा किमर्थेति -
सन्तश्चेतसि कृमस्ति विवृतौ कोपि प्रकर्षोत्र यत् ।
तेनार्थिप्रणयादिनैस्त्रिचतुरैर्यां क्षेमराजो व्यधा-
क्षेत्रे श्रीविजयेश्वरस्य विमले सैषा शिवाराधनी ॥

शंभोः प्रकाशवपुषः शक्तिरेका जयत्यसौ ।

या स्फुरन्त्येव तनुते परामृतमयं जगत् ॥

इति श्रीमहामाहेश्वरश्रीभट्टनारायणविरचितस्त्वचिन्तामणिविवृतिः स-
माप्ता ॥ शुभमस्तु ॥ कल्याणमस्तु ॥

कृतिस्तत्रभवस्तुतिसूक्तिकारप्रशिष्यमहामाहेश्वराचार्यश्रीमदभिन-
वगुप्तपादपद्मधुपराजस्य क्षेमराजस्य ॥

No. 508.

*Spandakārikā, by Vasugupta.**

Beginning :

ओं नमः शिवाय सानुगाय । ओं
यस्योन्मेषनिमेषाभ्यां जगतः प्रलयोदयौ ।
तं शक्तिचक्रविभवप्रभवं शंकरं स्तुमः ॥ १ ॥
यत्र स्थितमिदं सर्वं कार्यं यस्माच्च निर्गतम् ।
तस्यानावृतरूपत्वान्न निरोधोस्ति कुत्रचित् ॥ २ ॥
जाग्रदादिविभेदेपि तदभिन्ने प्रसर्पति ।
निवर्तते निजान्नैव स्वभावादुपलब्धतः ॥ ३ ॥

End :

अगाधसंज्ञयाम्भोधिसमुत्तरणतारिणीम् ।
वन्दे विचित्रार्थपदां चित्रां तां गुरुभारतीम् ॥ ५२ ॥
श्रीमद्भुसुगुप्तपादैर्विरचितं स्पन्दशास्त्रं समाप्तम् ॥

Nos. 514-16.

*Spandasarvasva, with Spandarivarana by Kallaṭa, and with the
śāramātra by Rāmakaṇṭha.**

Beginning :

ओं नमः शिवाय सशिवाय सदाशिवाय ॥ ओं ओम् ॥
यस्योन्मेषनिमेषाभ्यां जगतः प्रलयोदयौ ।
तं शक्तिचक्रविभवप्रभवं शंकरं स्तुमः ॥ १ ॥

टीका. अनेन स्वस्वभावस्यैव शिवात्मकस्य जगदुत्पत्तिसंहारयोः
कारणत्वं विज्ञानदेहात्मकस्य शक्तिचक्रैश्वर्यस्योत्पत्तिहेतुत्वं
नमस्कारद्वारेण प्रतिपाद्यते ॥ १ ॥

टिप्पणम्. दशा दिक्कालाद्यैरकलितविदालोककणुषः
सदा तादृक्स्वात्मानुभवितुनया विस्फुरति यः ।
निजो धर्मः शंभोरनुपमचमत्कारसरसः
परं ज्ञातं तत्त्वं जयति जयति स्पन्द इति तत् ॥

विज्ञानदेहो विशुद्धसंविन्मात्रमूर्तिर्महेश्वरः स आत्मा स्वभावो यस्य शक्ति-
चक्रात्मन ऐश्वर्यस्य ॥ १ ॥ शिवात्मकस्वस्वभावविमर्शमुखेन

End :

यदा त्वेकत्र संरूढस्तदा तस्य लयोद्भवौ ।

नियच्छन्भोक्तृतामेति ततश्चक्रेश्वरो भवेत् ॥ ५१ ॥

टीका ॥ यदा पुनस्त्वेकत्र स्थूले सूक्ष्मे वा संरूढे लीनचित्तस्तदा तस्य
प्रत्ययोद्भवस्य लयोद्भवौ ध्वंसप्रादुर्भावौ नियच्छन्कुर्वन्भोक्तृतां
प्राप्नोति । ततश्चक्रेश्वरो भवेत् । सर्वाधिपतिर्भवति ॥ ५१ ॥

टिप्पणम् ॥ ध्येयतया लम्बनीययोः स्थूःसूक्ष्मयोर्भावयोर्भेदादेकत्र संरूढः चक्रस्य शक्ति-
समूहकस्येश्वरोभिष्टाता यथेष्टविनियोक्ता संपद्यते भोग्यतां विमुच्य भोक्तृभाव-
रूपमैश्वर्यमुत्पद्यते ॥ ५१ ॥ एकत्रेति चित्तामान्यभूरुन्मेषाव्यापार इति
राजानकक्षेमराजः ॥

॥ विभूतिस्पन्दश्चतुर्थो निष्पन्दः ॥ ४ ॥

अगाधसंशयाम्भोधिसमुत्तरणतारिणीम् ।

वन्दे विचित्रार्थपदां चित्रां तां गुरुभारतीम् ॥

टीका ॥ अगाधोद्वेगप्रतिष्ठानन्तः ।

विचित्रार्थानि पदानि यस्यास्ताम् । चित्रामिति विस्मयाधायिनीम् गुरोर्वसुगुप्ताचार्यस्य
साक्षात्सिद्धिमुखसंक्रान्तसमस्तरहस्योपनिषद्भूतस्पन्दतत्त्वामृतस्य भारती वाचं स्तौमि ॥
गुरुरूपाय इति शिवसूत्रेषु ॥

समाप्तं स्पन्दसर्वस्वं प्रवृत्तं भट्टकल्लटात् ।

स्वप्रकाशैकचित्तत्वपरिरम्भरसोत्सुकात् ॥

दृढं महादेवगिरौ महेशस्वप्नोपदिष्टाच्छिवसूत्रसिन्धोः ।

स्पन्दामृतं यद्वसुगुप्तपादैः श्रीकल्लटस्तत्प्रकटीचकार ॥

दिध्यन्म् । एष स्पन्दभिधानो निधिरिह विवृतो वीनसन्देहसर्व-
द्रामः संपूर्णसिद्धिप्रदनिरतिशयज्ञानमाणिक्यगर्भः ।
सर्वाधिभ्यो विलब्धा स्वयमपि सहज्ञानन्दभोगोपलब्धा
भव्यानामस्य लाभं सफलयन्तु परः शंकरस्य प्रसादः ॥

End of *Tippaṇa* in No.

॥ इति स्पन्दविवरणसारमात्रं समाप्तम् ॥

कृतिः श्रीमदुत्पलदेवपादपद्मानुजीविनः श्रीमद्वाज्ञान[क]रामक-
ण्ठस्येति शिवं भद्रं पश्येम प्रचरेम भद्रमौ ॥ ॥ ॥

Nos. 518-19.

Spandasūtra.*

Beginning :

ओं नमः शिवाय ॥ ओं स्वस्ति ओम्

चैतन्यमात्मा ॥ १ ॥ ज्ञानं बन्धः ॥ २ ॥ योनिवर्गः कलाशरीरम् ॥ ३ ॥

ज्ञानाधिष्ठानं मातृका ॥ ४ ॥ उद्यमो भैरवः ॥ ५ ॥

Fol. 2b, l. 4 :

इति श्रीशिवसूत्रेषु शाम्भवोपायप्रकाशनं प्रथम उन्मेषः ॥ १ ॥

Fol. 4b, l. 8 :

ओं इति श्रीशिवसूत्रेषु शाक्तोपायप्रकाशनं द्वितीय उन्मेषः ॥ २ ॥

Fol. 6a, l.

नासिकान्तर्मध्यसंयमाक्लिमत्र सव्यापसव्यसौषुम्णेषु । भूयः स्यात्प्र-
तिमिलनम् ॥ ॥ ॥ ॥

ओं इति श्रीशिवसूत्रेष्व्वाणवोपायप्रकाशनं तृतीय उन्मेषः ॥

No. 832.

Spandasūtra, with *vārttika*, by *Bhāskarāchārya*.

ओं नमो देव्यै ॥ श्रीगणनाथायौ नमः ॥

अथ शिवसूत्रवार्तिकं विचिन्त्यते ॥ ॥

ओं हिमगिरितनयाकान्तं शशधरकलिकोत्तंसम् ।

स्थितिलयजनिकर्तारं प्रणमत वरदं देवम् ॥ १ ॥

- ओं नियोदितनिजाभासस्फुरत्तानिहुतात्मने ।
 शिवाय परिपूर्णैकचिद्रूपवपुषे नमः ॥ २ ॥
- ओं श्रीमन्महादेवगिरौ वसुगुप्तगुरोः पुरा ।
 सिद्धादेशात्प्रादुरासञ्जिवसूत्राणि तस्य हि ॥ ३ ॥
- ओं सरहस्यान्यतः सोपि प्रादाद्विष्टाय सूरये ।
 श्रीकल्लटाय सोप्येवं चतुष्षण्डानि तान्यथ ॥ ४ ॥
- ओं व्याकरोन्निक्कमेकेभ्यः स्पन्दसूत्रैः स्वकैस्तथा ।
 तत्त्वार्थचिन्तामण्याख्यटीकाया (:) खण्डमन्त्रिणम् ॥ ५ ॥
- ओं एवं रहस्यमप्येष मातुलीयाय चावदत् ।
 श्रीमत्प्रद्युम्नभट्टाय सोपि स्वतनयाय च ॥ ६ ॥
- ओं श्रीमत्प्रज्ञार्जुनाख्याय प्रदात्सोप्येवमावदत् (?) ।
 श्रीमहादेवभट्टाय स्वशिष्यायाप्यसौ पुनः ॥ ७ ॥
- ओं श्रीमच्छ्रीकण्ठभट्टाय प्रददौ स्वसुताय च
 तस्मात्प्राप्य करोम्येष सूत्रवार्त्तिकमादरात् ॥ ८ ॥
- ओं देवाकरिर्भास्करोहमन्तेवासिगणेरितः ।
 यस्मादागमविभ्रंशाद्ग्रन्थान्तेर्भ्रमितबुद्धयः ॥ ९ ॥
- ओं मुक्तसारायुतस्तानि (?) सूत्राणि विवृणोमि च ।
 तत्रात्मन्येव शिवता सर्वस्याखण्डितैव हि ॥ १० ॥
- सदास्यह — — भर्तादि — — — दिरावृता ।
 तस्यावृत्तिविनाशाय स्वरूपज्ञापये शिवः ॥ ११ ॥

Nos. 521-23.

*Svachchhundoddyota, by Kshemarāja.**

- ओं श्रीगणेशाय नमः ओन्नमः सरस्वत्यै ओम्
 विश्वैकरूपविश्वात्मविश्वसर्गादिकारणम् ।
 परप्रकाशवपुषं स्तुमः स्वच्छन्दभैरवम् ॥ १ ॥
- प्रसरच्छक्तिकल्लोलजगलहरिकेलये ।
 सर्वसंपन्निधानाय भैरवाम्भोधये नमः ॥ २ ॥

एकैव बोधजलधेः शक्तिशुक्तिर्जयत्यसौ ।
 यदन्तर्निखिलं भाति मुक्तामयमिदं जगत् ॥ ३ ॥
 स्मृतिमात्रविनिर्धूतनिःशेषज्ञानक्रिन्विषाः ।
 गुरुसूक्ता वरस्फारा विजयन्ते जगत्त्रये ॥ ४ ॥
 तत्सेवाविमलव्यक्तमहामाहेशदर्शनः ।
 क्षेमराजो विवृणुते श्रीस्वच्छन्दनयं मनाक् ॥ ५ ॥
 अभिनवबोधादित्यद्युतिविकसितहृत्सरोजान्मे ।
 रसयत सरसाः परिमलमसारसंसारवासनाज्ञान्यै ॥ ६ ॥

End :

सर्वत्रैव स्फुरति सततं सर्वसर्वात्ममूर्ति-
 योसौ स्वच्छोच्छलितललितो बोधसिन्धुः समन्तात् ।
 स्वच्छन्दोयं जयति भगवान्सर्वसंपन्निधान
 स्फीतस्फूर्जन्निरुपमसुधास्फारसारस्वशक्तिः ॥

इति श्रीराजानकक्षेमराजविरचिते स्वच्छन्दोद्घोते पञ्चदशः पटलः ॥

Appendix III.

ADDITIONAL LIST OF MSS. BOUGHT IN 1875-76.

A.—BRAHMINICAL BOOKS.

POETRY.

No.	Name of Work.	Author.	Fols.	Lines.	Date.	Material.	Character.	Place where bought.
824	Bṛhatkathā	Kshe-mendra.	90	16	1718	Paper.	Dev.	Bharuch. Incomplete.
825	Rāmāyana.....	Vālmiki.	1427	9	0	Ditto	Ditto	Surat. Complete.
826	Śringāratilaka	Kālidāsa.	7	7	0	Ditto	Ditto	Ditto Ditto
827	Haihayendrakāya	Hari.	40	9	0	Ditto	Ditto	Ditto Incomplete.
828	Haihayendrakāya tika	Hari.	47	9	1779	Ditto	Ditto	Ditto Ditto
829	Haihayendrakāya vyākhyā	Śambhu.	76	10	0	Ditto	Ditto	Ditto Ditto

GRAMMAR.

830	Padakaumudī	Hari.	32	13	0	Ditto	Ditto	Ditto Complete.
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DHARMA.

831	Kirtichandrodaya.....	Chūhada- malla.	625	11	O	Paper.	Ditto	Ditto	Ditto
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ŚAIVA PHILOSOPHY.

832	Spandastātrasavārtika.....	Bhāskara.	24	18	Ditto	Śāraḍa.	Kāśmīr.	Incomplete.
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B.—JAINA BOOKS.

833	Kalpakaumudī	O	275	9	1760	Paper.	Dev.	Surat.	Complete.
834	Kumudachandranāṭaka	Yasāśchan- dra.	21	12	N. C.	Ditto	Ditto	Paṭhan.	Ditto
835	Gacchhāchārāṭikā	Malayagani.	197	12	N. C.	Ditto	Ditto	Ditto	Ditto
836	Prameyakamalāmārtanḍa.....	Prabhā- chandra.	459	10	Ditto	Ditto	Ditto	Ditto	Ditto
837	Bhavanbhāvanāvrīti	O	179	12	Ditto	Ditto	Ditto	Ditto	Incomplete.
838	Yogasāstradīpikā	Hema- chandra.	231	13	Ditto	Ditto	Ditto	Ditto	Ditto